Part-Time University Teaching in Ontario: A Self-Study

Georgann Cope Watson

Department of Graduate and Undergraduate

Studies in Education

Submitted in partial fulfillment

of the requirements for the degree of

Doctor of Philosophy in Educational Studies

Faculty of Education, Brock University

St. Catharines, Ontario

Abstract

This qualitative self-study explored the disappointment I felt as a part-time university teacher in a mid-sized, primarily undergraduate Ontario university, where I experienced difficulty integrating my beliefs about teaching into my practice of teaching. The purpose of this qualitative study was to inquire into why it was difficult for me, representative of a part-time university teacher in a mid-sized, primarily undergraduate university, to enact the critical pedagogical practices I espoused in my teaching philosophy. The secondary purpose was to apply the findings of the study to reframe my university teaching practice in a way that met my need to enact my beliefs about university teaching while complying with the broader geo-political conditions of part-time university teaching in Ontario (Loughran, 2006; Russell & Loughran, 2007). This study is grounded in the sociological theoretical framework of critical pedagogy (Freire, 1970; Giroux, 1988, 2010; McLaren, 2003) and the methodological framework of The Self-Study of Teacher Education Practices (S-STEP). This study combined the methods of Brookfield's (1995; 2002) critically reflective practice and Cole and Knowles (2000) practice of reflexive inquiry with Creswell's (2005) methods of thematic analysis to answer the research question: Why is it difficult for me to enact my beliefs about university teaching as a part-time teacher in an Ontario university? Findings suggest the geo-political contexts of part-time university teaching work can impact a teacher's ability to enact his/her beliefs about teaching within his/her practice of teaching.

Acknowledgements

I would like to thank Renee Kuchapski for her guidance, patience, and mentorship. This work would not have been possible without your support.

I would also like to thank my committee members, Maureen Connolly, Lisa Korteweg, and Nancy Taber, for their guidance, mentorship, and support. And I would like to thank Janet Pollock for her kind and generous help.

Thank you to Brock University and to The Department of Dramatic Arts for all the support I have had throughout the last 10 years of study. I extend a special thank you to Dr. David Fancy for his unwavering support of this project.

Thank you to Cam, for quietly and patiently standing by me through the triumphs and the struggles of the past 6 years. You are my rock.

Thanks to Ally, Cody, Mom, Dad, Cyndi, Jeff, Jenna Lee, Connor, P.J., Bill, Rebecca, Matt, Nicole, Billy, KC, Jarvis, Sydney, Owen, Johnna, Kevin, and Mark for listening to me and my politics while I struggled through my own meaning making. You have all been very patient.

And finally, I thank my sweet dog, Rosie, who sat loyally at my feet for almost every word written in this dissertation, who took me on long walks to clear my mind, and ultimately, who helped me find my path through the woods. And now, to my little dog, Brody, who has taken Rosie's place at my feet, and also takes me on long walks to clear my mind and reach the end of this journey. And to the ponies and horses that took me away from my work to my happy place when I needed it most: Domino, Dillyn, Peetie, Eddie, and Pepsi.

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CHAPTER ONE: INTRODUCTION TO THE STUDY

The purpose of this qualitative study, undertaken at a mid-sized primarily undergraduate university, was to inquire into why I experienced difficulty enacting the critical pedagogical practices that were connected to my beliefs about teaching. This dissertation was designed to serve as a step towards defining my future work as a university teacher as I examined the dualism between the teacher I was and the teacher I wanted to be. When I reflected on my philosophy of teaching statement before I began this dissertation, I found I was not enacting my beliefs about teaching in my teaching practice. I wanted to determine why these discrepancies existed and how I could change my teaching practice to align with my teaching philosophy. This led me to the research question for this study: Why is it difficult to enact my critical pedagogical beliefs about teaching into critical pedagogical practices in the large university classroom? To address this question, I turned to critical theory and critical pedagogy as a theoretical framework to analyze and productively collapse the dualism between the teacher I wanted to be and the teacher I was (Brookfield, 1995, 2006b; Freire, 1970; Giroux, 1988, 2010; McLaren, 2003). The Self-Study of Teacher Education Practice (S-STEP) provided a methodological framework to connect my roles as a teacher and researcher (Hamilton, 2004; LaBoskey, 2004; Loughran, 2004a, 2006). In this self-study, I am both the researcher and the participant.

My beliefs about teaching were grounded in three themes of Freirian theory (Freire, 1970), a) I wanted to avoid the banking method of education which “transforms students into receiving objects [and] attempts to control thinking and action, leads men and women to adjust to the world, and inhibits their creative power" (p. 77), b) I also

wanted to create a dialogic relationship between students and teachers because I believed that teaching was a mutual learning experience, and c) I sought to support students in a problem-posing method of teaching as they moved from literal consciousness through interpretive, then critical consciousness of their life worlds, in a manner similar to Freire's process of conscientization (1970) (see Appendix B: Philosophy of Teaching Statement). I worry that my ability to enact these Freirian themes within my teaching practice will be interrupted by the broader geo-political conditions of part-time university teaching. I also worry that other part-time university teachers will experience difficulties aligning their beliefs about teaching with their teaching practice.

This self-study draws on Schon's (1983) methodological approach to the practice of researching *of* teaching (research that emerges from teachers' experiences), rather than the practice of research *on* teaching (research that emerges from academics who study teachers). It is intended to contribute to the professional knowledge of university teaching by addressing a gap in the literature between the epistemic knowledge of teaching (knowledge that seems objective and timeless) and the phroenetic knowledge of teaching (knowledge that is derived from particular contexts and settings) (Loughran, 2006). This research is intended to theorize part-time teaching in the university in order to contribute to emerging epistemologies of university teaching. This research is also intended to contribute to the scholarship of teaching in higher education.

Shifts in funding models for higher education in Canada have created an academic model of dependency for part-time teachers (CAUT, 2006; 2011); however, there is no universally accepted or understood term to define part-time teachers in the university. For example, terms that circulate include part-time faculty, part-time teacher, part-time

instructor, sessional instructor, contingent faculty, adjunct faculty, contract faculty, limited term faculty, and non-tenure-track faculty (Howell & Hoyt, 2007). Webber (2008) notes that part-time teachers are characterized as teachers who work less than full time and have no status as permanent workers. Puplampu (2004) cites three distinct groups of part-time teachers, (a) professionals who hold full-time jobs elsewhere, (b) soon-to-be or fresh doctoral graduates who are teaching and looking for something permanent, and (c) those that start as new doctoral graduates, but eventually do not secure full-time positions. I position myself in Puplampu's first group because I hold a full-time nonteaching job at an Ontario university and I also teach part-time at the same university. For this study, I have chosen to use the term part-time teacher to describe university teaching as a non-union contracted member of the teaching staff. The term part-time teacher is connected to the act of teaching, the primary function of my role as determined by my contract. As a part-time teacher, I am not responsible for service or research activity.

In this chapter I define the context for this study by introducing some of the broader geo-political conditions of part-time university teaching in Ontario and through providing my professional background going into the study. Next, I outline the purpose of the study and the research questions, the rationale for using critical pedagogy as the theoretical framework and S-STEP as the methodological framework for the study. Finally, I summarize the significance of the study and discuss how the study contributes to: (a) the literature on the professional development of university teachers, (b) the institutional development of university teaching, and (c) the scholarship of university teaching. I close this chapter with an outline of the remainder of the document.

The Context for this Study

In self-study research, setting the context for the study is important (Loughran, 2004a). This study is set within the particular geo-political context of part-time teaching in Ontario universities. The conditions are linked to economic factors, including an ongoing public sector wage freeze, increased student enrollments without corresponding increases in full-time faculty positions, and concerns about university program sustainability due to budget cuts (Canadian Association of University Teachers, 2012a; Drummond, 2012; Weingarten & Deller, 2010).

Part-time teaching in Ontario universities is affected by the current geo-political context in higher education. The Drummond Report (2012) and reports by the Ontario Confederation of University Faculty Associations (OCUFA) (2009a, 2009b, 2010, 2012) provide the context for challenges in part-time teaching in Ontario universities. The dissatisfaction of part-time teachers can be illustrated by the labour strike by part-time teachers at York University in 2008. The strike lasted 85 days, the longest faculty strike at a Canadian postsecondary institution in history (Shipley, 2009). The union's demands were centered on four key areas:

1. The creation of new, five-year teaching positions for long-service part-time faculty and the protection of the rates of conversions from contract teaching into the tenure stream;
2. Improvements in the overall funding packages offered to teaching and graduate assistants;
3. Indexation of benefits to their 2005 levels to reflect growth in the union's membership; and

4. A two-year contract in order to join an effort by CUPE Ontario to coordinate bargaining for all locals in the sector. (Shipley, 2009, para. 5)

Near the end of the strike the administration undermined the bargaining process, and the union was legislated back to work.

The Canadian Association of University Teachers (CAUT) reported that between 1992-1993 and 2011-2012, federal government transfer payments declined by 50% (CAUT, 2012a, p. 1). In response, Canadian universities have developed strategies including cancelling or amalgamating academic programs, raising tuition fees, increasing the workload of administrative support staff, and offering early retirement packages to tenured faculty (Puplampu, 2004, p. 172). Puplampu, Rajagopal (2002, 2004), and Webber (2008) cite increased reliance on part-time faculty to meet contemporary economic challenges. Bauder (2006) cites a deepening trend towards a segmented academic labour market, where one segment is tenured faculty and the other is contract or non-tenured faculty. The 2012 CAUT Almanac reported that 18.1% of all Canadian university faculty members were part-time employees (CAUT, 2012a, p. 32). However, both Rajagopal (2002) and Puplampu (2004) cautioned that the numbers reported by Statistics Canada do not include the work of graduate students and some other part-time university teachers. Bauder draws on published statistics from Carleton University in Ontario to demonstrate that the Statistics Canada data falls short of the reality:

> Some universities publish their own statistics on contractual faculty labour. At Carleton University, for example, sessional lecturers taught 33.1 percent and lecturers and instructors another 16.4 percent of all sections offered in the

> undergraduate arts and social sciences curriculum in 2003/2004. Together, these two groups taught 52.2 percent of all students. Three years earlier, during the 2000/2001 academic year, sessional lecturers taught 25.1 percent, and lecturers and instructors 11.6 percent, of the undergraduate arts and social sciences courses, accounting together for 41.7 percent of the students (Carleton University, 2005). If Carleton University represents a general trend, the casualization of university teaching is advancing rapidly. (Bauder, p. 230)

Currently, some Ontario universities are in transition from a primarily undergraduate model to a more comprehensive one. This shift is aligned with the *Benefits of Greater Differentiation of Ontario's University Sector Report* (Weingarten & Deller, 2010) commissioned by The Higher Education Quality Council of Ontario (HEQCO), an agency of the Ontario government created in 2005 with the mandate of bringing research to inform and support the improvement of the post-secondary education system in Ontario and to provide the Ministry of Training, Colleges and Universities of Ontario and the general public with an evaluation of the postsecondary sector (HEQCO, 2013). Weingarten and Deller (2010) propose that differentiated universities benefit both learners and governments by offering students more research resources at comprehensive and research universities, and more teaching resources at primarily undergraduate universities.

Under this proposal, funding would become contingent on an annual evaluation of progress towards agreed upon targets (Weingarten & Deller, 2010). Additionally, "universities would be required to report on their anticipated enrollment numbers, their priorities for teaching and for research and identify their plans for future development"

(Weingarten & Deller, 2010, p. 4). In theory, teaching and research would continue to share equal value; however, one type of university would focus on research and the other type of university would focus on teaching.

Weingarten and Deller (2010) and Clark, Trick, and Van Loon (2011) acknowledge that greater differentiation in Ontario universities means either more differentiation between research and teaching roles for full-time faculty or higher percentages of part-time faculty hired to assume teaching duties. Clark et al. support the practice of hiring more full-time faculty and suggest that Ontario universities could define faculty positions as either primarily research-oriented or primarily teaching-oriented. They also recommend a new compensation policy that recognizes the increasing number of new PhDs unable to find tenure-track university positions.

In response to the HEQCO report, The Ontario Confederation of University Faculty Associations (OCUFA; 2012) warns readers that HEQCO did not consult with all stakeholders potentially impacted by a differentiated university model, and that some of the research on part-time faculty is not reliable. For instance, one OCUFA (2012) report claims that Clark et al. (2011) are “third party entrepreneurs, accountable to no one” (p. 1). Further, the OCUFA (2012) response claims that differentiation is a contested term in higher education contexts. OCUFA (2012) notes that HEQCO has a history of not consulting all the stakeholders in their reports and, therefore, should not be developing provincial education mandates. Furthermore, OCUFA (2012) argues that differentiation is a concept that has not been explored thoroughly and may have long lasting consequences for Ontario universities and colleges. For instance, differentiation may further marginalize part-time university teachers by reducing available teaching positions.

OCUFA (2009a) published *The Business of Higher Education*, a critique of the provincial government's economic development policies that called for universities to produce graduates and research, and contribute to Ontario's economy. These policies created tensions between university faculty and staff who view higher education as a business and university faculty and staff who uphold the traditional mission of the university as a place of knowledge production. The report reveals the paradox of asking universities to "follow the directives of the provincial government with less funding and more stringent evaluative conditions" (OCUFA, 2009a, p. 2). Problems with adapting an economic model for universities included the increased use of part-time faculty as a strategy to lower costs (OCUFA, 2009a). The report concludes with the recommendation that "university teaching and inquiry be guided by the traditional mission of the university – the pursuit of knowledge" (OCUFA, 2009a, p. 8).

OCUFA (2010) published *The Decline of Quality at Ontario Universities: Shortchanging a Generation*, which compares the lives of Ontario university students in 1967 and 2010. The report noted how compared to 33 years ago, university students now take courses with larger enrolment, spend less time with professors, and have their academic work graded by graduate students. To add to this, Rajagopal (2002) found that part-time university teachers often teach large classes because full-time faculty prefer smaller classes. In addition, both Webber (2005) and Cole (2009) observe that part-time faculty may have multiple contracts at different universities and may not have office space and are, therefore, less accessible to students. According to the 2010 OCUFA Report, the challenge is "to convince Ontario's social and political leaders to invest in postsecondary education that reflects the province's tradition of offering its people

accessible, affordable, quality learning opportunities" (p. 7).

The Drummond Report (2012), *A Report on the Reform of Ontario's Public Services*, commissioned by Ontario Premier Dalton McGuinty and Ontario Finance Minister Dwight Duncan, potentially represented a significant fiscal impact on higher education in Ontario. Its specific recommendations related to part-time university teaching were: (a) contain government funding and institutional expenses with a 1.5% spending cap, (b) use differentiation to improve postsecondary quality and achieve financial stability (a direct reference to the HEQCO report), and (c) encourage and reward quality of teaching through performance indicators (OCUFA, 2012).

OCUFA (2012) responded to the Drummond Report (2012) with its own report: *OCUFA Analysis of the Drummond Report: Long on Cuts, Short on Insight*, a critical analysis of Drummond's recommendations that concluded: "Drummond provides a series of recommendations without appropriate costing and with inadequate evidence that they will achieve the purported results" (p. 1). The OCUFA report identified the 1.5% spending cap as a cut, since this amount would not meet the increases in inflation or projected enrollment. The report noted that: "It appears the funding gap is meant to be filled by students and their parents through increased tuition" (p. 4). According to OCUFA, the funding cap does not take into account the mounting operation costs of the university or the human resource expenditures, such as increasing full-time faculty members' salaries. These rising expenses are countered by increasing the number of courses taught by part-time university teachers.

Quality recommendations in the Drummond Report (2012) focus on teaching quality and performance indicators. OCUFA (2012) problematized Drummond's

recommendation for quality indicators and the incorporation of teaching evaluations and student satisfaction surveys and noted that: “there is no common teacher evaluation score process in the province. Evaluation processes vary widely between institutions, and are rarely if ever designed for the purpose of sector-wide comparison” (p. 8). OCUFA also noted that with respect to part-time university teachers, the current evaluation system was a tool for university administration to determine employment suitability or sustainability. For this reason, the OCUFA report cautioned against the universal application of student satisfaction surveys to measure teaching quality and performance.

To generate cost efficiencies, Drummond (2012) recommended year-round programming and 3-year degree programs. The OCUFA (2012) response noted that year-round programming ignores the reality of limits on full-time and part-time faculty teaching loads. For this reason, year round programming would not benefit part-time faculty who work at these universities because they are often restricted by caps on the number of courses they are permitted to teach each year.

In their analysis of the Drummond Report (2012), OCUFA (2012) found the report:

1. Is based on a variety of questionable economic assumptions, predictions and forecasts;
2. Is first and foremost a plan for huge cuts;
3. Sets the stage for hard-bargaining through the broader public service;
4. Proposes a funding framework for higher education that does not keep pace with inflation or enrolment, and as the paper admits, will lead to a decline in quality;

5. Provides recommendations for generating efficiency and savings in the higher education sector with no evidence of how this will happen or how much it will save;
6. Proposes shifting educational cost onto students and their families; and
7. Relies on third-party policy entrepreneurs for research, much of which is incorrect. (p. 11)

The current geo-political context for part-time teaching in Ontario universities is characterized by decreasing government funding and increasing student enrolment. Further, operation and human resource costs continue to rise. Student tuition increases cannot bridge the gap between these conditions, resulting in a reliance on part-time university teaching work to meet budget demands. This study examines part-time university teaching within these geo-political contexts, with an eye towards uncovering the complex relationship emerging out of this context for part-time university teaching.

My Teaching Background as a Part-Time University Teacher

At the time of this study, I worked as a nonunion contracted part-time teacher in a Faculty of Education with a large Concurrent Education Program, a large Teacher Education Program, and a large Graduate Program. When I began teaching, I was a part-time doctoral student who also held a full-time administrative position at the university. I taught two sections of a large first-year undergraduate class of approximately 300-500 students. Most, but not all, of the students were in a 5-year concurrent education program and most had intentions of becoming Ontario teachers. I taught behavioural and cognitive learning theory and its application in the context of K-12 education. The course was a requisite for the rapidly expanding Concurrent Education Program and was divided into

four 6-week modules: History, Sociology, Psychology, and Philosophy. The students in the course were mostly first- and second-year students in the Concurrent Education Program and this was their first education course. The demographic of the students was mostly white, female, able-bodied, and middle class.

Before I worked as a teaching assistant and teacher at the university, I was engaged in teaching teachers how to teach. In the 1970s, I began by teaching aquatic instructors how to plan, execute, and deliver swimming, lifesaving, and first aid lessons. As a Summer Camp Coordinator, I also taught outdoor recreation instructors to teach sailing, canoeing, kayaking, horseback riding, archery, canoe tripping, and outdoor survival skills. In the 1980s, 1990s, and 2000s, I taught Canadian and International Ski Instructors how to teach children to ski and develop their ski school programs. I also trained Children's Ski Program Coordinators on how to teach ski instructors to teach skiing.

In the 1970s, 1980s, and 1990s, I conceptualized the term pedagogy as "the practice of teaching how to teach." This term was commonly used in both aquatics and ski instruction. I lacked any theoretical knowledge to inform my practice and, therefore, I taught through intuition, experimentation, and collaboration with other teachers. I developed a set of skills about teaching to teach that was different from the specific skills required to teach applied skills such as swimming, skiing, or parenting. The skills for teaching about teaching required explicit explanations about the how's and why's of instructional design and instructional strategies. I knew that I had to model what I considered good pedagogy and adapt my pedagogical practices to meet the needs of

students. I knew teaching was contextual and teaching methods could not be applied universally (particularly in outdoor recreation contexts).

In the 1990s, I worked as a Community Development and Healthy Communities Coordinator in four different areas of British Columbia. I served on a number of advisory committees as a resource person and an advocate for healthy communities, healthy schools, positive parenting, low-income housing development, and youth at risk programs. During these years, I taught a number of different workshops and courses to support community development. I also attended a number of training and facilitation workshops. For example, in 1991, I attended a one-week workshop for facilitating the Nobody's Perfect Parenting Program. Nobody's Perfect is a provincially funded parenting program supporting young, single parents with low socioeconomic status. During the time of this study, this program continued to run in BC. At this workshop, I learned the difference between the practice of facilitating learning and the practice of teaching. For example, I learned that teaching is not telling, and that I could create a positive learning environment by drawing on the collective knowledge of the students. I learned that in some contexts, subject knowledge is not as important as teaching and facilitation skills. I learned that co-facilitation helps to reduce the transmission of one perspective and a unilateral teaching model. These lived experiences as a teacher of teaching and as a community developer shaped my teaching persona and practice. Table 1 represents a chronology of the events leading to this study. During my studies for a Master's of Education, I was introduced to the literature on critical pedagogy when I read the work of Freire (1970), Shor (1980; 1996), Bowles and Gintis (1976,

Table 1

Chronology of Events Leading to This Study

Years	2002-2004	2004-2008	2008	2011
Actions	Graduate Studies In Education (M.Ed.)	Teaching Assistant in Education and Women's Studies Courses	First University Teaching Experience in a Large Classroom	Self-Study of University Teaching Experiences
Thoughts	Exploration of Critical Theory and Critical Pedagogy	Application of Critical and Feminist Pedagogy in small seminars of 20 students	Experienced difficulty enacting my Beliefs about Teaching in my practice of teaching	Process of reflection and reconciliation

2001), Apple (1995), Gatto (1992), Giroux (1981, 1983, 1988) and McLaren (1989, 1995, 2005). This led me to take a critical perspective of how schooling shapes society. I began to become more conscious of my life world and of Freire's (1970) notion of conscientization, "the deepening of the attitude of awareness" (p. 109). Freire's (1970) theoretical framework of pedagogy and praxis is grounded in education as a means of facilitating critical consciousness of the oppressed masses with the objective of social equity. Conscientization is Freire's term for an education of awareness. When I studied Freire's theory in 2002, I started to analyze contexts of oppression and marginalization in education. For instance, I began practicing Zimmet's (1984) model of asking questions about images and texts that made the obvious *obvious* (literal), made the *obvious* dubious (interpretive) and then made the dubious *obvious* (critical). By posing questions about how images and texts were produced and aligned with hegemonic discourses, I was able to develop a critical consciousness about my life world. Zimmet's model helped me critically analyze the practices of schooling.

Studying critical pedagogy in my graduate program between 2002 and 2005 opened a space to examine the power relationships between students, teachers, schools, and broader society (Apple, 1995; Bowles & Gintis, 1976, 2001; Freire, 1970; Gatto, 1992; Giroux, 1981, 1983, 1988; McLaren, 1989, 2005). I became interested in how schooling reproduces the social order and perpetuates inequities and I learned how to apply a critical pedagogical analysis of schooling in a neoliberal context. For example, in 2003, I critically analyzed three elements of the discourse of schooling that influence the categorization of students: (a) the process of normalization, (b) the normalizing curriculum of schooling, and (c) the social contract of schooling between

students and the broader institution of education (Bowles & Gintis, 1976, 2001; Foucault, 1979; Freire, 1970; Giroux, 1988; McLaren, 1989). Drawing on Foucault's theory of disciplinary technologies, I applied critical analysis to illustrate how schools stream students into two social categories: students who accept the social contract of schooling and reap its rewards, and students who reject the social contract of schooling and do not. In 2004, I looked at the practice of administering the Ontario Secondary School Literacy Test (OSSLT), with a critical pedagogical analysis of concepts such as hegemony, official language, silencing, and streaming (Wotherspoon, 2004). I found the practice of wide-scale standardized testing further perpetuates an inequitable process of schooling through the hegemonic discourses that stream and silence students. Later in 2005, I began to broaden my analysis into higher educational contexts where I perceived similar patterns of normalization, the normalizing curriculum, and the social contract in the university. My research and writing prompted me to take a critical look at my context. In 2006, I began to question if I was participating in the processes of schooling that marginalize and privilege students through my pedagogical practices. I was developing particular beliefs about university teaching through the choices I was making in my research activities. I did not know it at the time, but my perspective was shifting to include critical and feminist pedagogy as important components within the practice of university teaching.

I was becoming increasingly aware of how a critical pedagogical analysis extended into the broader contexts of education. I was also becoming skilled at applying a theoretical analysis to a number of questions I had about university teaching practices. I questioned whether I was helping students understand the principles of critical pedagogy.

I wondered why I was thinking one way (with a critical pedagogical view) and acting another (with a literal transmission type of teaching practice). I began to question if the institutional conditions of my workplace and the broader political contexts of part-time work had negatively influenced my ability to enact my critical and feminist pedagogical beliefs about university teaching.

To address this question, I wrote a reflective paper drawing on Maher and Thompson Tetreault's (1994) four feminist pedagogical themes of voice, authority, mastery, and positionality. The paper examined how I could maintain my commitment to critical pedagogy, while working as a teaching assistant for multiple departments and faculty members. Because I was a part-time teaching assistant who wanted to keep working, I found it was important to adhere to each professor's guidelines on teaching. These were the institutional conditions that shaped my university teaching practice. My analysis revealed I was able to reconcile this tension with a both/and approach in the small seminar room. For example, I was able to avoid the banking model of education by implementing a dialogical approach to teaching (Freire, 1970). I used a variety of pedagogical practices such as small group work, large group discussion, case study methods, brainstorming, debates, guest speakers and experts, questioning sessions, and even field trips. These instructional techniques helped students to build on their existing knowledge and collaboratively and collectively generate new knowledge. They were aligned with Freire's problem-posing methods because they helped students examine their lived experiences and draw on these experiences to build new knowledge. In the seminar, I assumed a facilitator role by articulating that my role was (a) to plan the learning/seminar sessions, (b) to offer resources to deepen understandings of the lecture

material, and (c) to guide students to meet the learning objectives of the course. These practices helped align my beliefs about university teaching with my teaching practice.

Between 2004 and 2008, I was contracted as a teaching assistant in the course that is the object of this study. As a contract worker, I was subjugated to the particular role of a teaching assistant and expected to perform specific duties as determined by the collective agreement, each professor I was working with, and those specified in each teaching contract. At times, I held multiple contracts, which meant I juggled multiple roles and professorial expectations. As a teaching assistant, my job was to help students develop a deeper understanding of the course material, grade assignments and exams, and act as a liaison between students and faculty. In this teaching context, I developed and enacted my philosophy of teaching statement. During this time, I was able to experiment with a number of teaching practices that helped me align my teaching practice with my beliefs about teaching. As a teaching assistant, I was successful at enacting my critical pedagogical beliefs about teaching in the small seminar, while concurrently working within the constraints of the union contract, the guidelines from each professor I worked with, and the institutional conditions of part-time teaching.

In the fall of 2007, I was asked to teach the Psychology Module of the introductory education course. At first, I declined because I felt unprepared to teach such a large foundational course. I wanted to maintain my position as a teaching assistant, where I felt confident and competent. But when the Department Chair of the time told me that doctoral students were expected to teach, I felt I had to accept the offer. I would be supported and mentored by the three other professors, two full-time faculty members and one long-term part-time faculty. I was emailed the PowerPoint slides used by the

previous professor and invited to teach short sections of the Sociology Module to orient myself to teaching in a large lecture hall.

The Psychology Module was scheduled for the first 6 weeks of the winter term. To prepare to teach, I studied the 60-70 PowerPoint slides provided for each lecture. I did not make any changes to the content. Every week, I used a microphone to read the slides from the podium on the stage of the large studio style lecture hall. I was not aware that I was imitating the behaviours of the many professors I had seen teach in large lecture halls, including the professors of this course. At the end of the semester, I felt an overwhelming sense of disappointment with my actions in the classroom. I was not sure what students were expecting from me, but I was expecting to give lectures that would reflect the critical pedagogical stance I articulated in my teaching philosophy. I was also expecting to help students understand the practice of teaching by explicitly sharing the learning outcomes for each lecture, my rationale for deploying particular instructional techniques, and strategies to ensure students were conceptualizing and processing the course material. Yet, each week as I listened to myself read the many slides I had inherited for the course, I became aware of assuming the position of the master of knowledge and performing the authoritative role often imposed on the university professor (Maher & Thompson Tetreault, 1994).

My actions during my first university teaching experience as an instructor in a large class of more than 200 students contradicted my beliefs about good university teaching. I lectured in a master-knows-all, objectivist, banking style by depositing the lecture material into students' minds by reading the slides written by another professor (Freire, 1970). Freire cautions against this method of teaching and advocates for a more

problem-posing pedagogical method to support students as they make meaning of the theories and concepts they are learning in relation to their lived experiences and life worlds. I was not engaging the students in the learning process, nor was I explicit with my pedagogical choices and strategies. My actions were also incongruent with the concepts and the theories I was teaching. Ironically, I was teaching behavioural theory of operant conditioning and cognitive learning theory. My teaching practice was in direct conflict with the theoretical frameworks I was teaching. For example, when I was teaching cognitive constructivist learning theory (Piaget & Vygotsky, as cited in Santrock et al., 2005), I was lecturing rather than using instructional techniques that applied the practice of building on previous or existing knowledge to support learning. The banking method contradicted my beliefs about teaching. I was unable to bring the pedagogical theory I espoused in my philosophy of teaching statement (see Appendix B) into practice in the large university lecture hall.

In 2009 and 2010, I taught the same course. I changed some of my teaching practices, but was still disappointed by the gap between my beliefs about teaching and my classroom actions. Finally, late in 2010, I realized I needed to begin a process of reflection through self-study of this experience to develop a set of teaching practices that would align my beliefs about teaching with my classroom actions.

This study was a response to the disappointment I felt as a part-time university teacher who found it difficult to integrate my critical pedagogical beliefs into actual critical pedagogical practices in the large university classroom. I wanted to study how my experience was connected to the broader economic crisis in higher education, which was characterized by increasing operating costs and decreasing government funding

(Drummond, 2012; OCUFA, 2012, Weingarten & Deller, 2010). As part-time university teachers take on a more prominent role in university teaching, the need to theorize this work within changing geo-political contexts will only expand.

The background of this study demonstrates how the difficulty I experienced enacting my beliefs about university teaching was not an idiosyncratic problem. In this study, I looked outwards to the broader geo-political contexts of part-time teaching in Ontario and the focus shifted to an examination of how the increased reliance on part-time teachers shaped my teaching practice.

The Purpose of the Study

As I try to navigate a meaningful contribution to the scholarship of part-time university teaching in Ontario, I recall the words of van Manen (1990) who argued: "The question that is at the center of the professional and personal life of an educator concerns the meaning of pedagogy" (p. 42). van Manen's words resonated with me because I am searching for a way to be true to my critical pedagogical beliefs within a particular geo-political context that views part-time university work as a means to meet budget constraints. I want to share my findings with other part-time university teachers who may be experiencing similar tensions. Keltchermans and Hamilton (2004) note, "Understanding pedagogy implies understanding one-self as a ''pedagogue'' – this places the person, the 'self" of the teacher (educator) and his/her interpersonal relations as a teacher educator, at the center of professional learning" (p. 790). This understanding requires "deep and well-conceptualized understandings of pedagogy that are developed, articulated, critiqued and refined in the crucible of practice itself" (Russell & Loughran, 2007, p. i). Shulman (1986) additionally notes "a need to question and articulate the tacit

understandings of teaching practice in ways that could make clear pedagogical reasoning" (as cited in Korthagen & Lunenburg, 2004, p. 438).

According to these authors, thinking about pedagogy closes the loop between thinking about teaching, acting on thoughts about teaching, critiquing actions of teaching, and sharing research of teaching through scholarship. After analyzing these readings, I knew my intuition was correct: I was not enacting a pedagogy aligned with my critical pedagogical beliefs about university teaching. I was concerned that the opportunity to pursue this type of consciousness or scholarship of university teaching may be negated by economic pressures exerted by the university to comply with a more efficient mode of education.

Aligning beliefs about teaching with the practice of teaching is a theme that threads throughout the literature on university teaching. Brookfield (1995) proposed that college teachers must align their beliefs about teaching with their practice of teaching to build authenticity and credibility with students. Lutzenberger and Clark (1999) asked: "Do your goals for the classroom meet your teaching philosophy?" (p. 2). McLaren (2003) asked teachers to explore the relationship between their practices and goals of building a more socially just world. Cole and Knowles (2000) blend research and teaching into one practice with reflexive inquiry, a spiral process that integrates teachers' beliefs and their practices. S-STEP researchers Loughran (2004a; 2006) and Russell and Loughran (2007) proposed that self-reflective practice is a way for university teachers to ensure a connection between philosophy and practice of teaching.

I needed to reconcile the dissonance between my beliefs about and practice of teaching experienced in 2008. I wanted to be a university teacher who enacted her critical

pedagogical orientation by helping students become conscious of their existence in the broader social context. I also knew this was a stance shared by other part-time university teachers across various disciplines. I wanted to draw on three themes of Freire's (1970) framework for education: (a) avoid the banking model of teaching, (b) create a dialogic relationship, and (c) use a problem-posing method of teaching. The purpose of this qualitative study was to inquire into why it was difficult for me, representative of a part-time university teacher in a mid-sized, primarily undergraduate university, to enact the critical pedagogical practices I espoused in my teaching philosophy. The secondary purpose was to apply the findings of the study to reframe my university teaching practice in a way that met my need to enact my beliefs about university teaching while complying with the broader geo-political conditions of part-time university teaching in Ontario (Loughran, 2006; Russell & Loughran, 2007). With this in mind, I developed the following research questions.

The Research Questions

The main research question for this study was: Why is it difficult for me, as a part-time teacher in an Ontario university, to enact my critical pedagogical beliefs about university teaching? The research sub-questions guided this exploration into the research problem. The research sub-questions for this study were:

1. What is my university teaching practice in the large lecture hall? (As revealed by selected pedagogical artifacts: my student evaluations of teaching, my work with critical friends, and my reflective journal)?

2. What are the particular geo-political conditions and changes of part-time teaching in Ontario universities that may be impacting or shaping my teaching practice?

Critical Pedagogy as a Theoretical Framework

Critical pedagogues including Giroux (1981, 1983, 1988, 2010), Shor (1980, 1996) Simon (1987, 1992), McLaren (1989, 1995, 2003), Apple (1982, 1995), McFarland (1999), and Keesing-Syles (2003) extend the framework of critical analysis into the broader context of critical pedagogy and the current state of education systems. This type of critical pedagogy examines the assumption that education is a means to create a more socially just world (Freire, 1970; Giroux, 1983; Gore, 1993; Keesing-Styles, 2003; McLaren, 2003; Shor, 1996). Many contend the focus of critical pedagogy is theoretical and not practical, and further that there is a gap in the literature that proposes specific methods for university teachers to practice critical pedagogy in the classroom (Breunig, 2005, 2006; Ellsworth, 1989, 1992; Gore, 1993, Shor, 1996).

McLaren (2003) declares that critical pedagogy analyzes the inequities of schooling, of schools, and of educational practices. "Critical pedagogy examines schools, both in their historical context and as part of the existing social and political fabric, that characterizes a class driven society" (McLaren, 2003, p. 185). Critical pedagogy critiques mainstream pedagogical practice, framing a way to examine how particular contexts impact educational experiences (Freire, 1970; Giroux, 1983; McFarland, 1999; McLaren, 1989, 2003; Shor, 1980, 2006). "Critical pedagogy is an educational movement, guided by passion and principle, to help students develop

consciousness of freedom, recognize authoritarian tendencies, and connect knowledge to power and the ability to take constructive action" (Giroux, 2010, p. 15).

Keesing-Styles (2003) acknowledges that critical pedagogy is a very broad framework, but one with the potential to examine teacher practices within a larger social milieu. According to Keesing-Styles, critical pedagogy can help researchers examine relationships that perpetuate the oppression of marginalized individuals or groups. In this way, an analysis of teaching practices, contexts, and settings is important to understand why teachers experience disparities between their beliefs about teaching and their practice of teaching (Breunig, 2006; Ellsworth, 1989).

McLaren (2003) proposes that the theoretical focus of critical pedagogy is to examine how the educational system has failed in its promise to promote a more egalitarian society. Critical pedagogy narrows critical analysis from the broader context to the specific practices of education that perpetuate social inequality. McLaren (2003) defines critical pedagogy as "a politics of understanding and action, an act of knowing that situates everyday life in a larger geo-political context" (p. 7). I chose McLaren's (2003) definition for this study because I feel compelled to examine the broader geo-political context of part-time teaching in Ontario universities. I wanted to understand how my self-study is both impacted and implicated by these larger geo-political forces including the shift towards reliance on part-time teachers influencing the university teaching in Ontario.

Many critical theorists have written about the challenges of confronting and countering traditional pedagogical practices that serve to reproduce social inequities (bell hooks, 1994, 2003, 2010; Ellsworth, 1989; Gore, 1993; Kohli, 1998; McLaren, 2003).

Breunig (2006) found a gap in research exploring the application of a critical pedagogical stance by full-time faculty and a gap around literature offering a best practices model of enacting this stance. There are other studies that examine how university teachers integrated an alternate pedagogical stance such as feminist pedagogy (Maher & Thompson Tetreault, 1994; Patai & Koertge, 1994; Webber, 2006). Most of the studies that examine the challenges of applying critical pedagogy in the classroom, however, emerge from the voices of tenured or tenure-track faculty (bell hooks, 1994, 2003; 2010; Breunig, 2006, Ellsworth, 1989; Gore, 1993; Keesing-Styles, 2003, Shor, 1996). I found a dearth of research that examines how part-time university teachers integrate a critical pedagogical stance in their teaching practice. There is a lack of research on part-time university teaching that deploys a self-study methodology with research *of* teaching as opposed to research *on* teaching. This gap in the literature implicates an absence of voice in emerging epistemologies for part-time teachers. There is also a lack of research on part-time teaching that connects the geo-political conditions to specific university teaching practices for part-time teachers. This leaves a gap in the literature for the growing contingent of part-time university teachers who wish to study their own practice grounded in existing research. I also found that part-time teaching is generally under-theorized, which requires address as more and more of the teaching work in Ontario universities is done by part-time teachers. The theorization of part-time university teaching work will contribute to the broader knowledge of university teaching. This self-study also addresses the lack of research about part-time teacher's experiences who are trying to integrate their strongly held beliefs about teaching with their teaching practice during a broader context of the debate over the value of university teaching.

To this date, there is no clear pedagogical or methodological framework for teaching from a critical pedagogical stance in higher education that could help students and teachers question and challenge the beliefs and practices dominating their lived university contexts (Breunig, 2006). For instance, Giroux (1988) declares that the main task of critical pedagogy is to "uncover how domination and oppression are produced within the various mechanisms of schooling" (p. xxiv). Giroux and Simon (1989) call for an analysis of everyday life to ground curriculum. McFarland (1999) suggests, "by critically studying how schools promote inequality, both teachers and students can begin to engage in meaningful transformative dialogue" (p. 10). Simon (1992) calls for "a counter discursive activity that attempts to provoke a process through which people might engage in a transformative critique of their everyday lives" (p. 60). As a theoretical framework, critical pedagogy is appropriate for the analysis in this study because it is a framework that analyzes the challenges of enacting a critical pedagogical practice for university teachers.

In this study, I applied a critical pedagogical analysis to the geo-political context of my position as a part-time teacher in an Ontario university. I examined the challenges of applying a critical pedagogical stance in the large university classroom. I found three dominant themes in the literature to guide my analysis: (a) the challenges of part-time teaching within the university (Cole, 2009; Puplampu, 2004; Rajagopal, 2002; Webber, 2008); (b) university organization culture (Bauder, 2006; bell hooks, 1994, 2003, 2010; Cole, 2009; Figg, Griffin, Lu, & Vietgen, 2008; Jaye, Egan, & Parker, 2006; McAlpine & Asghar, 2010; Webber, 2008); and (c) the normalizing curriculum of university teaching (Bowles & Gintis, 1976, 2001; Cochrane-Smith, 2004; Giroux, 1988; Margolis, 2001;

McLaren, 1989; 2003; Zeichner, 1995). Critical pedagogy serves as an analytical frame providing insights into the difficulties I experienced enacting my beliefs about university teaching in the large classroom.

Self-Study of Teacher Education as the Methodological Framework

The Self-Study of Teacher Education Practices (S-STEP) is a sub-discipline under the broader research methodology of self-study with a focus on teacher education. The methodology, however, can be extended outside of teacher education and applied to a conscious examination by any university teacher to any department or faculty. I chose S-STEP for this study because the methodology supports the inquiry into university teaching practice. Also, this study takes place inside a Faculty of Education in a course that is part of the Concurrent Education Program. I believe the S-STEP methodology serves to extend self-study beyond teacher education to university teaching. Kelchtermans and Hamilton (2004) articulate how self-study supports teacher educator inquiry:

> Self-study may be undertaken for many different reasons. One important and complex reason, however, remains the ambition of increasing the quality and depth of one's understanding of one's own practice. In other words, self-study becomes a tool for personal professional learning. Scholars generally acknowledge that becoming a teacher – and self-evidently also becoming a teacher educator - is a complex learning process that continues beyond initial teacher training and continues throughout an entire career. (p. 790)

Similarly, Loughran (2006) found that "seeking to better understand one's practices is a natural starting point for better understanding teaching about teaching and its impact on

learning about teaching" (p. 174). S-STEP research examines how teacher practices are connected to their beliefs and values about teaching to support the development and enactment of the pedagogy of university teaching (LaBoskey, 2004).

As well, S-STEP is a methodology that is directed at change. The S-STEP research process does not solely focus on a deeper understanding of individual pedagogy, but is intended to support the resolution of current problems, providing a way to reframe the pedagogy of university teaching, particularly in the institutional context where it is situated (LaBoskey, 2004).

The Significance of the S-STEP Research

Loughran (2006) proposes three levels of significance of S-STEP research: (a) S-STEP is significant for teacher educators as professional development to reframe their teaching practice and to study their teaching contexts and settings, (b) S-STEP informs the overall organization and structure of teacher educator programs, and (c) the sharing of S-STEP research contributes to the scholarship and professional knowledge of teacher education. In this study, I extend these levels of significance to include university teaching because there is a current shift in the way university teaching is organized regarding part-time teaching. This shift needs to be theorized so it can become part of the scholarship of teaching in higher education.

The first level of significance is that S-STEP provides a way for university teachers to reconsider their practice and to study how it is shaped and conducted in their particular teaching contexts and settings (Loughran, 2006). In the 1980s, Schon (1983) called for an approach to the practice of *research of teaching* rather than the practice of *research on teaching*. These terms emerge partly from Schon's (1983) work on reflective

practice as educational research. Arguing that dominating epistemologies of teaching are steeped in research on teaching rather than in research of teaching, which Schon calls technical rationality, he suggests that we "think about practice as a setting not only for the application of knowledge but for its generation" (p, 29). Schon (1995) defines epistemology as "what counts as legitimate knowledge and how you know what you claim to know" (p. 27). Schon calls for a need to move closer to research of teaching practices and to end what researchers, including Glasick (2002) and Hutchings and Shulman (1999) of the Carnegie Foundation, call the unhelpful separation of the researcher and the practitioner.

Similarly, Loughran (2006) emphasizes that teachers must move beyond epistemic knowledge of teaching (knowledge that seems objective and timeless) towards phroenetic knowledge of teaching (knowledge derived from particular contexts and settings). S-STEP provides a framework for teachers to critically analyze the gap between epistemic knowledge and phroenetic knowledge. S-STEP researchers (Bullough & Pinnegar, 2001; Loughran, Hamilton, LaBoskey, & Russell, 2004; Tidwell et al., 2009) as well as educational researchers Brookfield (2006b) and Cole and Knowles (2000) suggest that teaching and researching are not mutually exclusive endeavours and insist researchers or scholars should study their own teaching practice. Further, Zeichner's (2007) project for the American Educational Research Association (AERA) pulled together research on teacher education. In his report, Zeichner (2007) "reject[ed] the dualism of research either contributing to greater theoretical understanding or to the improvement of practice and argues that self-study research should attempt to work on both goals simultaneously" (p. 36). This study addressed Zeichner's dualism and

contributes to both the theorization of part-time university teaching and the improvement of part-time university teaching practice.

The second level of significance of S-STEP research is the institutional level of significance (Loughran, 2006). My approach in my S-STEP study is intended to contribute to the professional knowledge of university teaching by providing research into my particular experiences at an Ontario university as representative of a growing and under-studied sector of university part-time teachers. This critical analysis of the contextualized conditions for part-time teachers in Ontario is significant for program developers, university administrators, and full-time faculty. Further, this study may also be significant for part-time university teaching collective bargaining units, associations of part-time teachers in higher education like CAUT and OCUFA.

Loughran's (2006) third level of significance for S-STEP research is the responsibility of teachers/researchers to share the findings of their S-STEP research through scholarship. LaBoskey (2004) suggests that a major tenet of S-STEP research is the sharing of examples. This study will be shared through public access to the doctoral dissertation database, through conference presentations, and through academic publications. Sharing the findings of this study will support, and possibly incite, further research on part-time university teachers. The possibility exists for reproduction or extension of this study to advance an understanding of the scholarship of teaching in higher education.

Standards of Judgment

This study makes epistemological, theoretical, and methodological contributions to the existing body of professional knowledge of university teaching. I acknowledge that

I am the instrument or tool for this study and, thus, this study represents a specific perspective based on my particular values and beliefs about teaching and research. I make a concerted effort in this dissertation to claim my biases and perspectives; first, in my statement of my beliefs about teaching; and second, in placing this study within the broader geo-political context of part-time teaching in Ontario universities. In Chapter Three, I review the history and philosophy of the S-STEP methodology to demonstrate how self-study has emerged as a valid method for educational research.

Hamilton (2004) explains:

> The subjectivity in self-study research is on the part of the researcher who takes responsibility for that subjectivity and on the part of the reader. It is the reader who decides about the evidence and the value of the work. The self-study scholar can do good work, present good information in a reasonable way, can offer a valid interpretation, but the reader decides whether or not to accept it. That is the nature of the work. Self-study research is more than practice and more than thinking about practice. As we consider the relationship of professional knowledge, teacher education, and self-study, in this third space we see a strong relationship between the anchor of professional knowledge and the structure of teacher education, along with a way to study this relationship using self- study. Moreover, there is encouragement to keep looking beyond the traditional boundaries. (p. 410)

Methodologically, this dissertation is an original piece of trustworthy research in the sense that it is comprehensible, believable, and carried out with professional and ethical diligence. Further, as proposed by Feldman (2003), this dissertation adheres to the guidelines for trustworthiness of self-study to:

1. Provide a clear and detailed description of how we collect data and make explicit what counts as data in our work.
2. Provide a clear and detailed description of how we constructed the representation from our data.
3. Provide evidence of the value of the changes in our ways of being teacher educators. (p. 28)

This study contributes to the professional knowledge of university teaching through:

1. An epistemological reframing of university teaching practice through the completion of this dissertation, and, thus, a framework for enacting a self-study of university teaching for part-time teachers in Ontario universities.
2. An original methodological approach to S-STEP research through the methods of Brookfield's (2002) critically reflective practice and Cole and Knowles (2000) reflexive inquiry.
3. A contribution to the professional knowledge of part-time university teaching in Ontario universities within contemporary geo-political contexts.

Outline of the Study

In Chapter Two, I provide a review of the literature. I begin with a review of some of the literature on critical pedagogy and university teaching in the large classroom (bell hooks, 1994, 2003, 2010; Breunig, 2005, 2006; Ellsworth, 1989, 1992; Gedalof, 2004; Lee & Johnson-Bailey, 2004; Shor, 1996). Then, I introduce the literature around three themes: (a) the challenges of part-time teaching within the university (Cole, 2009; Puplampu, 2004; Rajagopal, 2002; Webber, 2008); (b) university organization culture

(Cole, 2009; Figg et al., 2008; Jaye et al., 2006; McAlpine & Asghar, 2010; Webber, 2008); and (c) the normalizing curriculum of university teaching (Bowles & Gintis, 1976, 2001; Cochrane-Smith, 2004; Freire, 1970; Jaye et al., 2006; Giroux, 1988; McLaren, 1989, 2003; Zeichner, 1995).

In Chapter Three, I discuss the methodological considerations of S-STEP. I review the literature on S-STEP as a methodological framework and trace the history of S-STEP through three decades of scholarship in teacher education practices, drawing on the work of Bullough and Pinnegar (2001), Cole and Knowles (2004), Hamilton (1998), Loughran et al. (2004), Loughran and Northfield (1998), Schon (1983), Whitehead (1989), and Zeichner (1999), as well as many others. I describe how the S-STEP methodology shaped the methods for data collection and data analysis (Loughran et al., 2004). I present the practice model of critically reflective practice (Brookfield, 1995, 2002, 2006a, 2006b) and reflexive inquiry (Cole & Knowles, 2000, 2004). At the end of Chapter Three, I provide a detailed description of the steps and processes undertaken to collect, organize, and analyze the data guided by Creswell's (2005) method of inductive thematic analysis.

In Chapter Four, I report and summarize the findings of the inductive thematic analysis, derived from the process of open, axial, and selective coding as outlined by Creswell (2005). In Chapter Five, I connect the inductive analysis with the deductive analysis grounded in the literature presented in Chapter Two to address the research questions for this study. I present the practical implications of this study and discuss the epistemological, theoretical, and methodological contributions this study makes to the

professional knowledge of university teaching. I also make recommendations for further research.

CHAPTER TWO: REVIEW OF RELEVANT LITERATURE

In this literature review, I present selected bodies of literature to address the research questions for this study and the broader implications of university teaching. In this chapter, I use the term part-time faculty, which is commonly found in the literature. In the first part of this chapter, I present the relevant literature around critical pedagogy and university teaching (bell hooks, 1989, 1994, 2003; 2010; Breunig, 2005, 2006; Gore, 1993; Ellsworth, 1989, 1992; Maher & Thompson Tetreault, 1994; Shor, 1996). In the second part of this chapter, I present the relevant literature organized around three themes: (a) the challenges of part-time university teaching, (b) university organizational culture, and (c) the normalizing curriculum of university teaching.

Part-time university teachers work less than full-time and have no status as permanent workers (Webber, 2008). They typically work on a contract basis, normally do not teach a full course load, and are not classified as tenure track or tenured faculty (Webber, 2008). Part-time faculty do not have secure rewards for their employment, like job security, professional development, paid research time, and benefits (Puplampu, 2004).

Critical Pedagogy and University Teaching

Much of the literature on critical pedagogy and university teaching draws upon the broader literature of critical pedagogy. This section of the literature review focuses on a review of specific works that refer to operationalizing critical pedagogical frameworks within university teaching. Freire (1970) viewed education as a site for reproduction of the social order. Freire called for praxis, a liberating action that moved theory into reflection and into practice. For Freire, enacting praxis in teaching included: (a) avoiding

the banking model of education, (b) supporting a dialogic relationship between teachers and students, and (c) enacting a problem-posing method of teaching where the production of knowledge is collaborative and contextual. Freire saw praxis as a way to create a more socially just world. Praxis is a conscious action when teachers align their teaching practices with critical pedagogical theory.

Ellsworth (1989) wrote about her experiences of higher education teaching with a critical pedagogical stance in a special topics course she taught called “Media and Anti-Racist Pedagogies” at the University of Wisconsin – Madison. She created the course in response to particular incidents of racism on campus. The purpose of her course was “to interpret the interventions against campus racism and traditional educational forms at the university” (Ellsworth, 1989, p. 298). Ellsworth found that her attempt to bring critical pedagogy to the classroom was disempowering rather than empowering for students. Similarly, Gore (1993) examined critical and feminist pedagogies in both the academy (higher education) and schools to help develop a descriptive theory on how power operates in pedagogy. Gore drew on Foucault’s (1979) alternative conceptions of power as regimes of truth to understand pedagogical practice, and provide teachers with the opportunity to embrace rather than eschew authority. Gore utilized Foucault’s theory of power and knowledge to account for the difficulties encountered by academics attempting to construct a critical and/or feminist pedagogical classroom. Some of the difficulties included surveillance through student evaluations of teaching, time restrictions of the university calendar, and space restrictions through the university classroom. Maher and Thompson Tetreault (1994) interviewed and observed 17 feminist teachers in higher education. In their ethnographic field study, they identified “four

critical/analytical themes of mastery, voice, authority and positionality" (p. 15). By grounding their analysis in these four themes, Maher and Thompson Tetreault were able to identify some of the specific practices in the classroom that pay attention to the changing classroom in higher education. They attributed the classroom changes to a student body increasingly racially and ethnically diverse and the struggle to include multiple epistemologies for more inclusive knowledge production. Shor (1996) shared his experiences of working with students in a course where he tried to confront the student teacher power relationship through a number of pedagogical practices. Similarly, Shor (1996) found challenges in building a classroom that equalizes the teacher student power relation. Breunig (2006) also studied critical pedagogy as praxis in the university classroom. Breunig interviewed seventeen university teachers who were self-proclaimed critical pedagogues and identified a gap between teachers' beliefs about teaching and their teaching practices. She found a distinct lack of congruence between critical pedagogical teaching theory and practical applications. Breunig (2006) was searching for a best practices model to enact a critical pedagogical stance in the university classroom.

Ellsworth's (1989) critique of the concepts of empowerment, student voice, dialogue, and critical reflection revealed that these concepts could not be disassembled in the university classroom because the classroom mirrors the values and the beliefs of the broader society. bell hooks (1994) had a similar experience and warned teachers that the classroom is a microcosm of society and, therefore, student and teacher behaviour will reflect the contextual environment. Gore (1993) found that a teacher's awareness and understanding of the mechanisms of power including surveillance, time and space distribution, rules and regulations, exclusion, classification, and normalization supported

an understanding of the systemic barriers for would-be critical and/or feminist pedagogues. But, Gore also found that the dominant systems of power (as mentioned above) interrupted the teacher's attempts to build a classroom that confronted the power differential between teachers and students. In her study, Gore determined that the broader structures of the institution created barriers for enacting a critical and/or feminist pedagogy. Shor (1996) found that students were unprepared to share in the power in the classroom, and advised that power relations needed careful negotiation. Shor (1996) also found students were not prepared for critical pedagogical or liberating practices in the university classroom. Shor (1996) shared how he confronted these challenges and settled in a set of practices that met his need to bring a critical pedagogical stance to his classroom while respecting students need to maintain power relations. Maher and Thompson Tetreault (1994) used an ethnographic method in their study to examine the specific experiences of feminist teachers. The teachers in their study confronted similar challenges to enacting a feminist and/or critical pedagogy in the university classroom. Maher and Thompson Tetreault organized their findings into the themes of voice, authority, mastery, and positionality to provide a framework for analysis of teaching with a feminist perspective. They found that there were no specific methods or universal practices that worked in all contexts. Breunig (2006) had similar findings and could not produce a best practices model from her research.

Breunig (2006) found that students were conditioned by a system that grants authority to the teacher and that many students expected the traditional banking model of education. Maher and Thompson Tetreault (1994) found that when the concept of authority is addressed within the framework of rights to knowledge production, students

were better able to conceptualize learning through a dialogic method. Shor (1996) also found that power relations between teachers and students had to be explicitly addressed to build a space for enacting critical pedagogy. The teachers in Breunig's (2006) study reported some students did not want to examine systems of domination and oppression because they were comfortably entrenched in the particular privileges connected to their social status. Maher and Thompson Tetreault suggested that an examination of position, as the place individuals occupy in the social structure of particular contexts, helped students to view their participation in systems of oppression and power relations.

Ellsworth (1989) noted that without analysis of how critical pedagogy is theorized as practice, dominant relationships of power are perpetuated. "Theorists of critical pedagogy have failed to launch any meaningful analysis of, or program for, reformulating the institutionalized power imbalances between themselves and their students, or of the essentially paternalistic project of education itself" (Ellsworth, 1989, p. 298). Breunig (2006) identified a gap in the literature that presents specific practices for critical pedagogy. Shor (1996) offered some examples of the practices he deployed in his classroom including a co-created syllabus with students, a learning contract, assessment and evaluations determined by students, and shared voice and authority in the classroom. Breunig (2006) uncovered particular systemic constraints in university teaching that interrupted a teacher's ability to enact critical pedagogical practices such as mandatory exams or institutional obstacles such as large classes of more than 100 students, physical limitations of university teaching spaces, time constraints imposed by the academic calendar, the impact of course evaluations on teaching, and the promotion and tenure process which called for increased focus on research activity rather than teaching activity.

Gore (1993) offered a Foucauldian perspective that helped teachers understand power relations and regimes of truth and, as such, helped teachers confront the discourse of power in the institution. Both Gore and Shor (1996) cautioned against one way to do critical pedagogy.

Gore (1993) found that creating an environment for critical and/or feminist pedagogy in higher education is a complicated and messy task, and that these pedagogies can often reproduce relations of power rather than dismantle them. Ellsworth (1992) discovered that critical pedagogy is a theoretical framework that has not confronted the repressive practices of the university classroom. These findings were echoed in the broader literature. Patai and Koertge (1994) responded to the literature on feminist pedagogy in their ethnographic research. They found a number of university teachers had become disillusioned with feminist initiatives in education, particularly "the explicit subservience of educational to political aims" (p. x). Their work opened the discourse around feminist pedagogy as a site of difficulty, struggle, and messiness.

The literature is connected to the purpose of this study in the following ways. Ellsworth (1989) tried to respond to a campus crisis by introducing a critical analysis of the campus events in a course designed to support a more socially just student body. This study seeks to support part-time teachers to integrate a critical pedagogical stance into their teaching practices to help students develop a more critical consciousness of the broader geo-political conditions that influence higher education, and as such, their own teaching and learning experiences. Gore (1993) and Breunig (2006) looked at institutional barriers and revealed some of the challenges the participants in their studies confronted as they attempted to bring a critical pedagogical practice to their university

teaching. These challenges would be magnified in this study, as part-time university teachers are more vulnerable to these challenges due to the devaluation of part-time teaching in the broader context. And as Shor (1996) pointed out, teaching as a critical pedagogue requires careful negotiation with students that may take years to develop. This further marginalizes part-time faculty who typically do not have extended teaching contracts and may only teach a course one time.

The Banking Model of Teaching and the University Classroom

The critical pedagogical practice of avoiding the banking model of teaching is well cited in the literature (Ellsworth, 1989; Freire, 1970; Gore, 1993; Shor, 1996). It is a traditional model characterized by the instructional technique of the university lecture or teaching as telling (Russell & Loughran, 2007). The banking model is connected to the concept of mastery (the teacher knows all) and authority (the teacher decides what students will learn) (Maher & Thompson Tetreault, 1994).

Mastery in the educational context refers to the comprehension of ideas on the professor's terms (Maher & Thompson Tetreault, 1994). In contrast, critical pedagogy asks students to seek knowledge on their own terms, as well as in concert with others so that individual mastery becomes part of the construction of social knowledge (Freire, 1970). Here is an example from Maher and Thompson Tetreault's study of how a university teacher confronted the concept of mastery with her students:

> I don't expect you to master everything all at once, and one of the things you sort of have to do is put aside those neurotic compulsions that we always have to be the master of whatever materials we are reading and sort of immerse yourself in it. (Finke, 1994, as cited in Maher & Tetreault, 1994, p. 16)

Students expect mastery and then feel that it is impossible for women, and especially women of colour, to deliver contextual expertise in the subject matter (Lee & Johnson-Bailey, 2004). Lee and Johnson-Bailey recognized that students were not accustomed to seeing women (or women of colour) as scholars. Students encounter disconnection between learned expectations of “the expert” or “the master” and the reality of the woman professor. This created a challenge for these women as they attempted to integrate a critical pedagogical stance into their teaching practice.

Ellsworth's (1989) feminist poststructuralist analysis of her teaching helped to clarify the potential oppressiveness of critical pedagogy. Authority is closely connected to the power/knowledge relationship. Ellsworth (1989) critiqued the stance of critical pedagogues including Freire (1970) and Shor (1980) who both suggested that the teacher knows the subject matter better than students when the course begins, but that the teacher and student will mutually enhance their knowledge through the dialogic relationship. Ellsworth (1989) determined this was one of the repressive myths of enacting critical pedagogy when she identified the implied superiority of the teacher’s knowledge. Ellsworth (1989) also problematized the lack of a methodology to integrate mutual learning into practice.

Lee and Johnson-Bailey (2004) noted, “authority involves the power that the teacher has to negotiate the teaching learning setting” (p. 60). The difficulty is learners typically do not view women or women of colour as authority figures. Consequently, women in the academy may determine that sharing a sense of authority as grounded in their own experiences, their encounters with theory or other areas that have engaged them substitutes for an exclusive representation of scholarly expertise (Maher & Thompson

Tetreault, 1994). But this may further complicate the concept of authority for learners who are accustomed to a more traditional model of pedagogy. As bell hooks (1989) pointed out:

> One simple way to alter the way one's "power" as teacher is experienced in the classroom is to elect not to assume the posture of all-knowing professors. This is also difficult. When we acknowledge that we do not know everything, that we do not have all the answers, we risk students leaving our classrooms and telling others that we are not prepared. It is important to make it clear to students that we are prepared and that the willingness to be open and honest about what we do not know is a gesture of respect for them (p. 52).

Breunig (2006) found that many university students were not prepared for an alternative model of teaching. Shor (1996) had similar findings. Students who resisted this model had to be convinced it was to their benefit to learn in this way. This is another of the repressive myths that Ellsworth (1989) cites in her critique of critical pedagogy: “Student empowerment has been defined in the broadest possible humanist terms, and becomes a capacity to act effectively in a way that fails to challenge any identifiable social or political position, institution, or group” (p. 307). Student empowerment as a concept contradicts the traditional model of formal education.

Students do not always embrace practices that support student empowerment. For example, Shor (1996) found that his practice of building a syllabus collaboratively with students gave students some authority over their learning, but also found he was still the one who was subjectively grading them on his terms. Institutional constraints cited by both Shor (1996) and Breunig (2006) uncovered that students did not really have much

autonomy in deciding how they would like their work evaluated because the work existed in a structure that demanded particular assessment and evaluation criteria. Practices running counter to these structures were sometimes impossible for full-time faculty and even more challenging for part-time faculty (Breunig, 2006; Webber, 2005). In these ways, avoiding the banking model of education proved challenging for Ellsworth (1989) and Shor (1996), and for the participants in Gore (1993) and Breunig's (2006) studies. As Ellsworth (1989) pointed out:

> I found myself struggling against (struggling to unlearn) key assumptions and assertions of current literature on critical pedagogy, and straining to recognize, name and come to grips with crucial issues of classroom practice that critical pedagogy cannot or will not address. (p. 303)

Teaching with Dialogue in the University Classroom

Dialogic teaching is another foundational concept in critical pedagogy proposed by Freire (1970). Dialogic teaching refers to a student-centered practice of engaging with the course material and with students; it is teaching through discussion rather than teaching as telling (Brookfield, 2006b). Ellsworth (1989) found that this practice gave the illusion of equality, but the authority of the teacher is still intact because of the broader institutional structure. For example, the teacher is still responsible for assessment and evaluation of the student, an important component of the institutional system of the university.

Maher and Thompson Tetreault (1994) defined the concept of voice as the ability of students to speak for themselves and to bring their own questions and perspectives to the material. Voice connects lived experiences to the course material, a construct that is

usually sacrificed in the interest of mastery. Lee and Johnson-Bailey (2004) referred to a "student's ability to represent their own interests and to speak for themselves and the teacher should provide a safe environment where no voice dominates – including the teachers" (p. 58). Students can sow resistance to voice through silence, challenging knowledge, inappropriate behaviour, and body language.

bell hooks (1989) noted there is no safe place for students of colour because the classroom is merely a reproduction of the larger society. In her trilogy of books on teaching (1994, 2003, 2010), bell hooks examined the systems of domination in the college classroom that reproduce the hegemonic order. In *Teaching to Trangress*, bell hooks (1994) set out to explore how the work of Freire (1970), as well as the issues of race, class, and gender, impacted her ability to sustain an engaged pedagogical practice. She described how her teaching style attempted to confront traditional teaching models:

> My classroom style is very confrontational. It is a model of pedagogy that is based on the assumption that many students will take courses from me who are afraid to assert themselves as critical thinkers, who are afraid to speak (especially students from oppressed and exploited groups). The revolutionary hope that I bring to the classroom is that it will become a space where they can come to voice. Unlike the stereotypical feminist model that suggests women best come to voice in an atmosphere of safety (one in which we are all going to be kind and nurturing), I encourage students to work at coming to voice in an atmosphere where they may be afraid or see themselves at risk. The goal is to enable all students, not just an assertive few, to feel empowered in a rigorous, critical discussion. Many students find this pedagogy difficult, frightening, and very demanding. They do not usually

come away from my class talking about how much they enjoyed the experience. (pp. 51-52)

In *Teaching Community: A Pedagogy of Hope*, bell hooks (2003) shared her view that critical pedagogy was one way to confront the broader societal system of domination in the college classroom. She acknowledged that schooling, and by extension higher education, teaches both students and teachers how to accept dominance through the existing institutional structures. bell hooks proposed that building a community of teachers and students who were marginalized by dominant epistemologies and hierarchies would help to challenge these structures and open up spaces for "the decolonization of ways of knowing" (p. 3). For example, non-White, non-male teachers should teach non-White, non-male students. This is similar to Lorde's (1984) metaphor which describes how the Master's tools will never dismantle the Master's house. bell hooks (2003) also emphasized that the 1990s were a time of significant change in the college classroom because the actions of feminist scholars worked towards developing feminist pedagogies and alternate ways of teaching (Gore, 1993; Luke & Gore, 1992; Maher & Thompson Tetreault, 1994).

In her third book in the series, *Teaching Critical Thinking: Practical Wisdom*, bell hooks (2010) shared her experiences of teaching and continued to explore the issues of engaged pedagogical practice. Drawing on conversations with colleagues, and looking forward to creating learning spaces for self-directed learning and critical exploration, she responded to specific issues around teaching for critical thinking brought forward by colleagues. In this way, bell hooks offered a guide for praxis, a way to apply critical pedagogy and feminist pedagogy into the practice of teaching. Despite her efforts to

confront the traditional model of college teaching, she recognized that “the old hierarchies of race, class, and gender remained intact” (p. 3).

The power relations between teachers and students are such that students may need to be pushed into particular ways of being in the classroom. Ellsworth (1989) asked an important question: “How does a teacher ‘make’ students autonomous without directing them?” (p. 308). Shor (1996) also asked important questions about creating safe spaces for students to have voice within the classroom, which reflect the power relations outside the classroom door. Ellsworth (1989) observed that the literature offers no attempt to problematize the myth that teachers can create a space for all student voices to be heard. Teachers in Breunig’s (2006) study had similar questions as they struggled to create safe spaces for student’s voices.

According to Maher and Thompson Tetreault (1994), “postmodern feminist thinkers have seen knowledge as valid when it takes into account the knower’s specific position in any context, a position that is always defined by gender, race, class and other socially significant dimensions” (p. 22). Position refers to “the place one assigns to a person based on his or her membership in a group such as gender, race, class, sexual orientation and age” (Lee & Johnson-Bailey, 2004, p. 59). Ellsworth (1989) recognized that she could not help her students discover their authentic voices of colour when her own voice emerged from a White, middle class, university professor. Race can add a double burden to this interpretation.

Breunig (2006) and Gore (1993) found there were broader institutional structures acting as barriers to creating a dialogic relationship with students. Gore found that the space and time constructs of university teaching interfered with teacher student dialogue.

The physical space of the classroom was not always conducive for discussion, and the limited time that a teacher had with students was a barrier. The curriculum had to be completed within a strict timeline, the rules and regulations of the university had to be followed, and assessments and evaluation techniques had to meet particular guidelines. For example, a large class context may prevent dialogue between teachers and students, or students and students due to the physical constraints of the classroom and the time limits of a 2-hour lecture. Assessment and evaluation design may be determined by time constraints and available budgets for hiring graders. For example, it may be necessary to assess student knowledge with a multiple-choice exam to allow for ease and speed of grading and to avoid hiring graders for a large class. Breunig (2006) had similar findings and most of the participants in her study referred to the physical constraints of teaching spaces as a barrier to a dialogic method of teaching.

Problem-Posing Method of Teaching in the University

Freire (1970) proposed we learn to read the world as well as the word. In his view, a problem-posing method of teaching supports a process of mutual learning between teachers and students. This method of teaching supports critical analysis of how texts, images, and language serve to maintain power relations. Zimmet (1984) offered a framework for problem posing for students that calls on students to look at their life worlds and identify the literal (make the obvious obvious), the interpretive (make the obvious dubious), and the critical (make the dubious obvious). According to Zimmet, this methodology raises students' consciousness regarding how power relations are maintained through everyday practices.

In Zimmet's (1984) model, students are asked to describe what they see or read in a literal sense without any interpretation. This inquiry helps them identify the taken for granted assumptions encountered when they see or read images and texts. Next, students are asked to search out the dubious meanings of what they see or read. For example, students look for ambiguities, including symbolic representations of normalized constructs such as heteronormativity, monolithic or solipsistic constructions, and simulacra as the "perceived" real that is not real, and meritocracy. Finally, students are asked to make the dubious obvious with an analysis of what they see and read grounded in differences of race, class, gender, normativity, language, religion, and dis/ability. This consciousness raising process is a classroom practice aligned with a problem-posing method of teaching.

Ellsworth (1989) found that a problem-posing method could create tensions in the classroom for students of different races. To illustrate the problem, Ellsworth cites Lorde (1984): "The master's tools will never dismantle the master's house" (p. 305). For example, asking students of colour to apply Zimmet's (1984) model of analysis is still asking students of colour to work within the hegemonic structure of Whiteness and serves to keep "the oppressed occupied with the master's concerns" (Lorde, 1984, as cited in Ellsworth, 1989, p. 305). As a White, middle class university professor, Ellsworth (1989) felt she was imposing particular demands on students that were counterproductive to the idea of a problem-posing way of teaching. In this way, she felt she was contributing to oppression rather than ending oppression.

Breunig (2006) determined there was no singular way to enact a critical pedagogical stance in university teaching. In her study, she uncovered a number of

practices that confronted the banking model of teaching, supported a dialogic relationship between teachers and students, and built a problem-posing method of inquiry. However, she also found institutional barriers for teachers that included the limitations imposed by physical teaching spaces, institutionally imposed assessment and evaluation criteria, and difficulties involved in giving voice to a diverse student body in a classroom that mirrored the broader hegemonic structures. None of the studies mentioned the context of teaching the large university class as a barrier to enacting a critical pedagogical stance.

University Teaching and Large Classes

Gedalof (2004) acknowledged that large classes serve to accommodate the growing numbers of students who deserve to be in higher education and provide a way to preserve smaller classes in other parts of our programs within the geo-political context of shrinking budgets in Canadian universities. He also acknowledged that teaching in a large class "is contrary to what university teaching is supposed to do; to foster growth of individuals and encourage them in their individuality so that they become independent, creative, self-motivated, critical thinkers and learners" (p. 9). Christensen (2005) also recognized that fiscal reality and education theory conflict in the large, introductory general education classes. Some of the common problems found in the literature around teaching large classes include student anonymity, a lack of access to the professor, in class barriers to active learning, a lack of technical support for teachers, and an increased need for teaching assistant and grading support (Christensen, 2005; Gedalof, 2004; Skiba, 2006; Yazedjian & Kolkhorts, 2007)

Yazedjian and Kolkhorts (2007) studied the barriers to implementing active learning in large lecture classes. They determined that implementing active learning

exercises in large classes required careful instructional design with particular attention focused on the quantity of content to be presented. Yazedjian and Kolkhorts also found it was not possible to cover the same amount of material with active learning instructional techniques, as with a lecture technique. Students in their study revealed that learning activities gave them the opportunity to hear about other students' experiences and share their experiences, challenging and deepening their understanding of the course content. In another study, Christensen (2005) addressed the process of gradually transforming a large, lecture-based general astronomy course into a more active learning environment. He found that cooperative learning projects were popular with students and appeared to have a positive impact on test question responses.

Leufer (2007) became interested in the impact of class size primarily from personal observation. The purpose of her study of nursing students was

> to identify student's perceptions of the impact of group size on the learning experience; to identify key factors affecting the learning experience; and to identify strategies to enhance the learning experience for students in large groups, or groups with more than 60 students. (p. 322)

Students reported on a variety of negative impacts including lower academic achievement, lecture delivery, distractions, anonymity, not enough time to take notes, fear of asking questions, and not enough time to clarify notes at the end of the class. In her discussion of the findings, Leufer suggested that most students felt the motivation to learn was influenced by how the course was organized by the professor, including delivery and teaching strategies. Commonalities in the literature on teaching large university classes revealed a need for students in large classes to feel a sense of identity

(not anonymous). Another common theme was the need to embed active learning activities in the lecture. These findings are consistent with a teacher's desire to integrate a teaching practice that avoids the banking model of teaching, creates a dialogic relationship between teachers and students, and supports a problem posing method of learning. The literature on teaching large university classes identifies barriers that complicate a process of integrating a critical pedagogical stance.

This study will fill a gap in the literature. The literature on critical pedagogy and university teaching as well as the literature on teaching large classes in the university does not differentiate between full-time faculty teaching and part-time faculty teaching. There are a number of assumptions in the literature that exclude the precarious position of the part-time university teacher. Ellsworth (1989) does not consider the risks that part-time teachers take when they introduce non-traditional teaching methods in a classroom. When she found that many of the practices of critical pedagogy were actually repressive rather than liberating, Ellsworth opened space for a deeper analysis of the paradoxes of enacting alternate pedagogies. These are risks that may not extend to part-time faculty who depend on student course evaluations for job security. Ellsworth does not address the privilege of academic freedom that facilitates risk-taking in teaching for full-time faculty because they are protected under the umbrella of the tenure process. Similarly, bell hooks (1994) describes her classroom as a place of conflict, while Ellsworth's study was conducted in a small class and she was an experienced tenured faculty member at the time. There are distinct institutional power differences between a tenured scholar like Ellsworth or bell hooks and a part-time teacher without a solid research portfolio. While both teachers might recognize the changes in how the university views and supports

critical pedagogical teaching, it is unlikely that they would both have the same or similar experiences. Job security alone would inhibit a part-time teacher from the kind of risk-taking initiated by Ellsworth.

Breunig (2006) was searching for a best practices model for enacting critical pedagogy in university teaching, but failed to find a way to operationalize the theoretical frameworks. She suggested the integration of practical applications of critical pedagogy stance was problematic for full-time faculty. Further, her study was conducted in the United States in the early 2000s, where the geo-political conditions differ from the current study. Breunig cited a number of institutional constraints acting against enacting a critical pedagogical practice, but does not address how these challenges are exemplified for part-time university teaching (see next section of this chapter). Further, it is predicted that the power imbalances between full-time faculty and part-time teachers widen due to the overall devaluation of teaching in general and teaching large undergraduate courses in particular (OCUFA, 2006). The de-professionalization of part-time university teaching has not been explored in these studies.

This study was conducted in a mid-sized university focused on growing its graduate programs. As such, there were increased demands for full-time faculty to teach in the graduate programs. As a result of this shift, much of the undergraduate teaching was contracted to graduate students and part-time teachers. Further, classes became larger as enrollment increased without corresponding increases in full-time faculty. This shift is connected to the broader economic condition determined by the geo-political context to reducing costs and meeting budgets and, as a result, more large undergraduate classes are

taught by students and part-time teaching. This further devalues teaching in the university, a change that OCUFA (2006) predicted would continue.

Challenges with Part-Time Faculty Teaching

In Ontario, there is a 1:26 full-time faculty to student ratio (OCUFA, 2009b). This is very different from the 1:18 FT Faculty to student ratio in 1991 (OCUFA, 2008). A 2009 report to OCUFA suggested that the hiring trends in Ontario universities are not keeping pace with the needs. Student enrollment numbers continue to increase, while the hiring ratios of tenure track full-time faculty continued to decrease. This is compounded each year (OCUFA, 2009b).

Part-Time Labour

Shifts in funding models for higher education have created an academic model of dependency on part-time faculty in Canadian universities (CAUT, 2005; 2011; OCUFA, 2009, 2010; Rajagopal, 2002; Webber, 2006, 2008; Weingarten & Deller, 2010). The CAUT (2011) website reports:

> More and more academic work is being performed by people hired on a per course or limited term basis. These positions are often poorly paid, have little or no benefits, no job security and no academic freedom. This has serious implications not only for contract academic staff, but for students, their regular academic staff colleagues, and the university system as a whole. (para. 1)

CAUT (2011) further declared on their website that they oppose the trend towards an increase in hiring casual part-time faculty and that they continue to work towards equality for all academic staff.

In the 1970s, full-time faculty members began to take on the administrative tasks of

the university (Rajagopal, 2002). Rajagopal (2002) saw this shift as a push back by faculty to resist the business model of the corporate world, which had proven unsuccessful in the academy. This shift perpetuated a hierarchical managerial structure that allowed faculty administrators to create a contingent of part-time teachers to minimize costs and maximize control (Rajagopal, 2002).

One of the first studies to theorize part-time faculty was conducted by Biles and Tuckman (1986). Their study was an analysis of the personnel management policies of United States colleges and universities. Biles and Tuckman revealed that a shift from the traditional practice of hiring guest scholars to the practice of hiring part-time faculty was a convenient and efficient way to confront decreasing budgets. They found that personnel policies had not made the corresponding shift required to create fair and equitable employment standards for part-time faculty. Almost a decade later, Gappa and Leslie (1993) conducted a comprehensive study of 240 part-time faculty members and a number of administrators in U.S. colleges and universities. Gappa and Leslie found that: (a) part-time faculty were not a homogenous group and there was a need to contextualize their work, (b) the reliance on part-time faculty would most likely increase with tighter financial constraints, (c) there was a group of aspiring academics who could not commit to academic life and would therefore remain part-time faculty, and (d) the alleged negative impact that part-time faculty had on the quality of education was an under-researched assumption. These findings prompted Gappa and Leslie to create a list of 43 recommendations to help university and college administrators improve their policies and practices around part-time faculty. These early studies helped to frame the analysis for this study. They were large U.S. studies directed at gathering information for

administrators who needed more organized data on the nature of part-time teaching. These studies identified some of the challenges for part-time faculty.

Wagoner, Metcalfe, and Olaore's (2006) qualitative case study studied the administrative practices of academic institutions regarding their use of part-time faculty. They found the increased use of part-time faculty could be contextualized within the broader labour trends of globalization and neoliberalism. They also found that community colleges were willing to exploit the part-time faculty market as part of the broader shift towards participation in the global market. In another study critiquing the reliance on part-time faculty at a US school of social work, Fagan-Wilen (2006) also found that nation-wide budget deficits influenced the increased reliance on part-time faculty to teach courses. Fagan-Wilen noted part-time faculty without supported research agendas are less expensive to support than tenured faculty with research projects, load reductions, leaves, and sabbaticals. Similarly, Schuster and Finkelstein (2006) found academic administrators made conscious decisions to increase the part-time professoriate to meet their decreasing budgets. They analyzed two decades of research data on the professoriate in the U.S. and found that the dramatic increase in part-time faculty (from 27% in the 1950s to 52% in the 1980s) is a trend that will continue in the future and impact the academic environment of colleges and universities.

These U.S. studies provide valuable background information around part-time faculty work in higher education. But how the information is organized does not contribute to theorizing the work of part-time faculty. The literature does serve to reduce some of the information, but it does not provide part-time teachers with insights into how

to enact particular pedagogical stances in their practice in the context of the existing geo-political conditions.

In her Canadian mixed methods study between 1992 and 1995, Rajagopal (2002) explored the work of part-time faculty and their status in Canadian universities. Rajagopal (2002) found that 40% of all university faculty in Canada were employed on part-time contracts, a direct response to the changing budgetary structure of the Canadian university. In a later study, Rajagopal (2004) found a connection between the political economy rationale of Canadian universities and the use of part-time faculty to meet decreasing budgets and increasing public accountability. Part-time teaching had shifted from a model of invited subject experts and scholarly guests to a model of inexpensive workers required to meet budget constraints. This reflected the devaluation of teaching in the university. Drakich, Grant, and Stewart (2002) also studied the shift of Canadian universities towards a business model characterized by accountability frameworks and fiscal responsibility. They found that hiring freezes and budget cuts have characterized the last 30 years in Canadian universities. They recognized that faculty associations are continually fighting for more faculty positions, while current trends show the hiring of more non-tenured faculty, limited term appointment faculty, and part-time faculty.

In her study of the working conditions for part-time teachers in Ontario universities, Webber (2008) observed that nonpermanent faculty were no longer simply a reserve, flexible, teaching pool available for administrators to draw upon when needed (i.e., during times of fluctuating enrollments). She located her analysis within a political economy rationale and the new managerialism of the university. Webber (2008) noted part-time faculty represent an increasing percentage of the teachers in Ontario

universities. Webber (2008) also noted that part-time teachers are doing the work that used to be performed by full-time faculty in Canadian universities.

The foundational Canadian studies of Rajagopal (2002, 2004) and Puplampu (2004) organized information and provided a framework to examine the challenges of part-time faculty work. Webber's (2008) work also suggested a relationship between part-time faculty job security and teaching practices. In my self-study, I draw upon these studies to deepen understanding of how part-time faculty work is shaped by geo-political conditions.

Representing Part-Time Faculty Experience

Meixner, Kruck, and Madden (2010) claimed there is a gap in empirical scholarship regarding the experiences of part-time faculty members. The purpose of their study was to "ascertain the qualitative experience of faculty serving in part-time roles at a mid-sized primarily undergraduate public university in the mid-Atlantic region of the United States" (p. 143). Further, they noted that the majority of the research is largely quantitative and conducted by full-time faculty. They recommended three strategies to support part-time faculty in their work: (a) part-time faculty support with increased communication and part-time faculty mentorship program; (b) professional development including student engagement, student learning, and building university community connections; and (c) assessment of part-time faculty needs required to fulfill their positions.

In her guidebook for university administrators and faculty developers, Baron-Nixon (2007) draws on the data of a report commissioned by the U.S. Department of Education. The report surveyed 4,000 U.S. institutions regarding their use of part-time

faculty. Baron-Nixon organized her guidebook into five chapters to offer practical strategies for academic administrators and faculty developers to build cohesive and integrated teaching communities. The findings indicate part-time faculty need stronger connections to administrators, departments, teaching, students, and scholarship.

Self-studies of part-time faculty are not widely reported. In one narrative account of her experiences as an adjunct faculty member in a Community College Communication Department, Burk (2000) shared an idiosyncratic perspective of part-time faculty work. Burk cited the institutional neglect of adjunct faculty as a risk to engaging student learning and claimed she received no institutional support from her administrators and colleagues, which alienated her from the academic culture of her institution. She offered a number of suggestions for administrators to support part-time faculty including offering them email access, office space, and opportunities for professional development. Her narrative was a critique of the institutional structures that perpetuate a hierarchy between full-time and part-time faculty. She did not share any insights into how she reconciled her anxiety around her perceived low status as a part-time faculty member or how her low status impacted her teaching practice. However, Burk's study is one of the few studies that emerged with the voice of a part-time faculty worker. Similarly, my study also emerged in the voice of a part-time teacher. But my study extended an idiosyncratic analysis of how institutional conditions interrupted my ability to engage a critical pedagogical teaching practice into a broader analysis of how the geo-political changes impacting contemporary part-time teaching shaped university teaching.

To give voice to non-tenured faculty, Cole (2009) conducted a qualitative arts-informed study over three years with six Ontario women who were non-tenured university faculty. She wanted to explore the experiences of new professors within the contemporary climate of change. As part of her study, Cole gathered data from interviews and email exchanges as well as institutional documents, policy documents, course syllabi, and autobiographical writings. Cole found that the non-tenured faculty had three distinct concerns: (a) job security; (b) about being women in a gendered space; and (c) about meeting the teaching, the research, and the service obligations in their university work. Cole's study helped to inform the research for my study by drawing out the similarities between non-tenured faculty and part-time faculty. Her findings demonstrated that there are common elements to faculty experiences that need to be addressed, such as how the devaluation of teaching impacts all faculty members. Further, Cole's study prompted me to draw important parallels between non-tenured faculty and part-time faculty, such as inciting an exploration of the importance of job security. Cole's study also helped to shape the methodology for this study because she is clear about the importance of the voices of non-tenured faculty, which is similar to my focus on the voice of part-time faculty. My self-study adds to existing literature by giving voice to part-time faculty experience. Generally, part-time faculty have little time for research activities and this may account for the gap in the literature that represents their voices (Puplampu, 2004).

Preparation for Teaching

A number of studies cited a lack of preparation for teaching as a common challenge for part-time and new faculty (Frankman, 2004; Glaskin-Clay, 2007; McAlpine & Saroyan, 2004; Simmons, 2011; Wagoner et al., 2006). Frankman (2004) reported that

he had no formal instruction on the practice of teaching at any time during his studies. He remembered when he began teaching in higher education as a new faculty member; it was assumed that any PhD could teach. “Expertise in one’s subject manner was all that was needed. Success in the classroom was taken to require no special knowledge beyond what had been modeled by one’s own professors” (p. 153). Frankman further noted he needed to study his own pedagogical practice through reflection, collaboration with colleagues, and reliance on faculty development programs. Wagoner et al. (2006) discussed training and professional development in their case study of one community college. They found part-time faculty did not have accessibility to professional development programs that would enhance their teaching practice. They also found they were ineligible for travel funds to attend academic conferences and, paradoxically, they were not allowed any flexibility in their teaching schedules to attend such conferences.

In her study of seven pre-tenured faculty members at Ontario universities, Simmons (2011) examined the first five years of faculty life to trace their development as teachers. Using cognitive frameworks, or constructs, as a reference to examine their development, Simmons found that new faculty also felt they were unprepared for academic work including teaching, workloads, and isolation. Simmons proposed a role integration model for new faculty that supported a five-year transitional plan to academic life. Simmons found that a lack of preparation for teaching is problematic in pre-tenure years of teaching and new faculty members were typically unprepared for university teaching. All of the participants in Simmons’s study talked about their lack of preparation for teaching. They referenced their training as researchers, but not as teachers in their

doctoral work, and found they either imitated or avoided the teaching practices they had observed in their own education.

Doctoral programs typically focus on developing researchers rather than teachers (Glaskin-Clay, 2007; McAlpine & Saroyan, 2004; Simmons, 2011). Simmons found that teaching becomes more complex as new faculty progress through the first few years of their practice. As teachers developed their knowledge of teaching and the administration of teaching, it subsumed more of their time and effort. McAlpine and Saroyan (2004) proposed that the aim of faculty development programs should be to support faculty in the scholarship of teaching. It is not clear if McAlpine and Saroyan are referring to all teaching faculty or only full-time faculty; however, they proposed a number of initiatives to support faculty development including conducting a faculty needs assessments around teaching, facilitating a collaborative problem-solving process amongst colleagues, implementing an evaluation process of teaching beyond student evaluations of teaching (SETs), and providing faculty with a theoretical understanding of pedagogy.

In his study, Glaskin-Clay (2007) examined part-time instructor preparation for continuing education programs in Canadian colleges and the relationship between part-time instructors and quality in teaching. Glaskin-Clay proposed that a self and peer analysis of teaching in the tradition of Schon's (1983) reflection in practice would support part-time college teachers, who had not normally studied pedagogy or teaching practices. He acknowledged that teaching goes beyond delivering content, and teaching practice for part-time teachers needed to be prioritized. To improve the teaching practice of part-time faculty, Glaskin-Clay suggested stronger faculty development programs including workshops, seminars, and peer monitoring. His analysis was "written to clarify

how to make the most effective use of part-time faculty" (p. 8). He conducted an analysis of the feedback loop to assess instructor preparation for teaching and, thus, assess ways to improve part-time instructor practice. Glaskin-Clay offered suggestions for administrators to develop a planned strategy for part-time instructors and, thus, improve the quality of their teaching.

The relationship between part-time faculty status and the quality of teaching is not well researched or theorized and, as such, my study has necessarily explored this relationship (Landrum, 2009; Puplampu, 2004). Puplampu studied the role of part-time faculty in the teaching mandate of Canadian universities. He analyzed both the theoretical and the political problem of the increasing reliance of part-timers teaching undergraduate students in Canada. Puplampu noted a gap in the literature related to theorizing part-time teaching and sought to answer questions about the relationship between part-time instructors and the quality of undergraduate teaching. Landrum (2009) also studied this relationship in his U.S. study. Landrum analyzed eight academic departments at a four-year college and found no significant differences in student course evaluations or course grade distributions between courses taught by full-time faculty and part-time faculty. However, Landrum found significant differences in the institutional support mechanisms provided to part-time faculty including a lack of office space, clerical support, and tools for communication such as email accounts.

Saroyan and Amundsen (2004) compiled a number of studies from faculty at McGill University in Montreal, Quebec to examine its faculty development program. Although the studies focus on full-time faculty, there are some references to the importance of including adjunct faculty in the overall conceptual development of a model

for improving teaching and learning. Saroyan and Amundsen identified common challenges of teaching in higher education, including a lack of teacher preparation (Frankman, 2004), an absence of clear policies on teaching and learning in the university (McAlpine & Saroyan, 2004), and a lack of financial resources to implement comprehensive faculty development programs (Saroyan & Amundsen, 2004).

The literature clearly shows part-time faculty feel unprepared for university teaching, while the model of contracting out university teaching is now entrenched in practice. The literature generally does not go beyond an examination of the mechanical preparation for university teaching or teaching large classes. There is a gap in the literature that examines how part-time teachers can prepare to enact particular pedagogical stances. In my self-study, I examined my teaching experience to determine if a lack of preparation interrupted my ability to enact a critical pedagogical stance in the classroom.

Part-Time Hiring Practices

There was evidence in the literature that the administrative hiring practice of part-time faculty is problematic (CAUT, 2010; Cole, 2009; Rajagopal, 2002; Webber, 2008). Part-time teaching contracts were often determined by unexpected increases or decreases in enrollments, or by shifts in full-time faculty deployment (Webber, 2008). This could translate into late hiring practices for part-time faculty and also leave them with little planning time at the beginning of the semester. As a consequence, they may not have sufficient time to plan their curriculum, to select and to stock texts, and to develop their lessons (Webber, 2008). In a policy statement on fairness for contract academic staff, CAUT (2010) noted that universities often hire part-time faculty with little advanced

notice. They also noted part-time faculty members are often hired to teach courses that are new for them.

> More and more academic work is being performed by people hired on a per course or limited term basis. These positions are often poorly paid, have little or no benefits, no job security and no academic freedom. This has serious implications not only for contract academic staff, but for students, their regular academic staff colleagues, and the university system as a whole. (CAUT, 2010)

Further, Webber (2008) observed that part-time faculty may be forced to take teaching contracts offered without sufficient time to prepare for the course. Webber also noted that late contract cancellations due to fluctuating enrollments could cause financial hardship and stress for part-time faculty.

There is little in the literature to help part-time teachers confront the poor hiring practices they might encounter; this is another under-studied area. For instance, in my self-study, I examined how late hiring practices impacted my ability to enact a critical pedagogical stance in my teaching practice.

Job Security and Sustainability of Employment

Job security and employment sustainability were cited as problematic for part-time faculty (Cole, 2009; Fagan-Wilen et al., 2006; Puplampu, 2004; Rajagopal, 2002, 2004; Webber, 2008). Rajagopal (2002) offers this observation: “The insecurity of part-time contracts puts a terrible strain on those living entirely off of these earnings” (p. 20). According to Rajagopal (2002), a majority of Canadian part-time teachers (65.5%) reported they rely on their work as a primary source of income. Unions and collective bargaining agreements now organize many Canadian part-time faculty, but there are very

few structures in place to ensure long-term part-time positions (Webber, 2008). Puplampu (2004) problematizes the lack of collective agreements or strong language in collective agreements on contract renewal and seniority. Keeping their students, or as Puplampu calls them, their customers, happy is connected to the hiring practices common to universities. He suggested the theoretical possibility that part-time faculty engage in, or avoid, particular pedagogical practices due to the contingent nature of their work. Puplampu's findings are similar to both Webber (2008) and Cole (2009) who found that job security was a prioritized concern for both part-time and non-tenured faculty workers in their Canadian studies of part-time faculty workers.

Job security is identified as an important issue for part-time faculty in the literature, which was also cited as one of the main issues for the strike by part-time faculty at York University in 2008. Webber (2008) found job security is linked to the teaching practices of part-time faculty. In my self-study, I build on Webber's findings to determine how job security and employment sustainability are connected to the difficulty I experienced enacting a critical pedagogical practice.

Student Evaluations of Teaching

Student Evaluations of Teaching (SETs) are normally the only form of performance evaluation for part-time faculty (AFT, 2010; Bosetti, Kawalilak, & Patterson, 2008; OCUFA, 2012; Webber, 2006, 2008; Zeichner, 2009). Rajagopal (2002) acknowledged that while administrators evaluate part-timers' teaching, there was no merit pay associated with this form of evaluation. In this way, SETs become a mechanism for discipline rather than a mechanism for reward. The literature makes a number of connections between attaining positive SETs and job security.

Yet the literature on SETs is somewhat contradictory. Denson, Loveday, and Dalton (2010) conducted a large mixed methods study on the efficacy of SETs and found SETs are used for promoting faculty, awarding grants, and honouring faculty with awards. Similarly, Puplampu (2004) acknowledged that what students say about part-time teaching in the SETs could determine whether or not there is a job offer the following year. But, Zabaleta (2007) found in his literature review of SETs there was no clear research to show the relationship between student evaluations and the actual merits of teaching performance. This is an identified gap in the literature.

When part-time teaching is evaluated solely by SETs, the practice becomes problematic on multiple levels. Student evaluations may reflect a bias to a particular teaching perspective not aligned with that of the teacher being evaluated (Fish, 2010). In his position paper, Fish noted that student evaluations of teaching measure student satisfaction to their own expectations that may have very little relationship to learning. For example, he suggested that teachers who practice pedagogies that go beyond the traditional transmission of knowledge, challenge the traditional role of the professor, or include multicultural pedagogies might not receive favourable SETs. Webber (2006, 2008) noted that this was particularly problematic for teachers who practiced feminist pedagogies. Ager (2012), in his study of the application of SETs to measure learning, found a limitation of the SET in its inability to assess learning activities such as readings, assignments, and student collaborative work with peers. Puplampu (2004) proposed that as part-time instructors work towards keeping students happy, there were dangers for the quality of teaching. He cited practices, such as giving fewer exams, creating simplified exams, and negotiating grades with students, as methods of keeping students content and,

thus, attaining positive SETs.

Denson et al. (2010) suggested there are three predictors for SET ratings: (a) student-related factors, (b) teacher-related factors, and (c) course-related factors. They found that these factors are unrelated to learning outcomes and, therefore, do not measure student learning; rather, they measure variants that are not controlled by the teachers being evaluated. Ager (2012) similarly found that SET ratings are affected by grade leniency, race, instructor rank, class size, and student academic competency.

Student-related factors include instructor or student gender and association with low grades. Denson et al. (2010) found that female students tend to give more positive ratings than male students. Further, female students tend to rate female teachers higher than they rate male teachers (Denson et al., 2010). In contrast, Webber (2006) found that women's concentration as teachers in large first- and second-year courses puts them in a marginalized position of being evaluated by beginning undergraduates who give less positive ratings than higher year undergraduates. Crumbley, Henry, & Kratchman (2001) and Ewing (2012) studied the administration of undergraduate SETs and found that students who received low grades gave poor ratings as a way to punish their teachers.

Teacher-related factors included gender, instructor rank, and teacher behavioural traits (Denson et al., 2010). In their study, Marsh and Dunkin (1992) found that female teachers received higher ratings than males and teachers with higher ranks and more experience (e.g., ranked as professors) received higher ratings than teachers with lower ranks and less experience (e.g., teaching assistants). Findings in this study also revealed that teachers who practiced grading leniency, or had positive personality traits such as likeability, tended to receive higher rankings. Thyer, Myers, and Nugent (2011)

conducted a study of SETs in a large urban school of social work in the southeast U.S. and found that full-time faculty received higher ratings on the SETs than doctoral students.

For Denson et al. (2010), course-related factors centered on the "leniency hypothesis" which suggests that students reward teachers who mark easily (Marsh, 1987, as cited in Denson et al.). Similarly, Johnson (2003) found in his study of grade inflation that there was a strong positive correlation between a student's expected grade and his/her teacher rating. Class size was another variable: the larger the class, the less favourable the ratings. In another study, Pounder (2007) reviewed the literature on SETs to examine the research and develop a framework to assess the effectiveness of the practice. He found that required courses and harder courses received lower ratings than elective courses and easy courses.

According to Webber (2008), there was no mechanism to ensure that students are diligent in completing the SET forms. Often they are completed on scantron sheets for easy statistical analysis. Errors occurred, such as students completing the form backwards and, thus, skewed the data. Denson et al. (2010) recommended a 7-point response scale as opposed to a 5-point scale to support a more detailed statistical analysis. Further, Denson et al. reported that teachers' tactics, such as bringing food to class, influenced students on the day of the evaluation.

As disciplinary technologies, Webber (2006) found in her study of women part-time faculty who teach with a feminist perspective that SETs acted as surveillance mechanisms, which aimed to create docile workers in the academy. Her finding was congruent with Blackmore (2002) and Morley (2002) who both observed that SETs

operate to normalize particular teaching behaviours. For instance, Morley argued that faculty with a feminist pedagogical approach to teaching take fewer risks under the current regime of surveillance mechanisms. Students resisted particular feminist pedagogies through poor ratings on SETs or through reporting to the administrator of the department (Webber, 2006). For part-time faculty, the fear of being seen as incompetent helped to keep pedagogical practice normalized. Further findings reported that "part-time faculty felt they had to manage their teaching identities in a way not required of senior faculty members…that they had to adapt their style according to student reaction because positive student evaluations are necessary for rehiring" (p. 463).

Zabaleta (2007) and Denson et al. (2010) called for an urgent examination of the practice of administering SETs as performance indicators in a broader culture of compliance and accountability. Similarly, Thyer et al. (2011) called for a determination of SETs as valid measures of teaching practices. In these studies, SETs acted as forms of surveillance and, as such, disciplinary technologies. Webber (2008) also found that part-time teachers perceived SETs (often the only evaluation of their teaching practice) as significant determinants of future employment opportunities. The literature is not clear about the connection between SETs and teaching practices, as there are contradictory findings in the studies. The studies are not specific about the differences between how the SETs of full-time and part-time faculty may influence teaching practices.

Academic Freedom and Academic Rigour

According to CAUT (2012b), academic freedom refers to tenured faculty's right to teach, learn, study, and publish free of threats of discipline from the university. CAUT posts this description of academic freedom on their website:

> Academic freedom includes the right, without restriction by prescribed doctrine, to freedom to teach and discuss; freedom to carry out research and disseminate and publish the results thereof; freedom to produce and perform creative works; freedom to engage in service to the institution and the community; freedom to express ones opinion about the institution, its administration, and the system in which one works; freedom to acquire, preserve, and provide access to documentary material in all formats; and freedom to participate in professional and representative academic bodies. Academic freedom always entails freedom from institutional censorship. (para. 2)

Rajagopal (2002) found that during the 1980s and 1990s, when Canadian universities were faced with budget constraints, they responded by hiring cheaper part-time teachers who were not granted tenure and were, therefore, not granted academic freedom or protected under the same governance as full-time faculty. In this way, without the protection of academic freedom, a critical pedagogical stance is problematic, since critical pedagogy calls on teachers and students to "question the political, economic and social injustices that diminish a democratic society" (Giroux, 2006, p. 2). For instance, in a 2006 interview, Shor stated "Freire, Giroux, Apple, Anyon, and other critical educators insist that all pedagogies are unavoidably political because none can escape their social contexts, functions, choices, and impacts" (p. 34). Further, Giroux stated that:

> Pedagogy must be understood as central to any discourse about academic freedom, but more importantly it must be understood as the most crucial referent we have for understanding and defending the academy as one of the very few remaining democratic public spheres in the United States today. (p. 36)

In her position paper, Cooke (2007) referred to academic freedom as a right for both teachers and students. She claimed academic freedom is the responsibility of academics, and without academic freedom multiple epistemologies are missing from the academic discourse. Further, without academic freedom, it would be difficult for teachers to support students develop a problem-posing pedagogy. Shor (2006) cites critical pedagogy as a method to bring a "multicultural polyphony of voices in [to] classrooms, imagined as safe spaces where students (especially female, minority, and working class) would feel at ease to contest issues and negotiate meanings" (p. 33).

Academic freedom in the university is not extended to all part-time university faculty members. In my university, part-time faculty who are part of the collective bargaining unit are granted academic freedom (but still at risk). I worked as a contract worker outside the collective bargaining unit and did not share same privileges. Some collective agreements address academic freedom, but many part-time university teachers are not members of a union and, therefore, are not protected by a collective bargaining unit. Yet, academic freedom and critical pedagogy are interconnected in particular ways. Giroux (2006) claimed it is impossible to separate teaching from the economic and political conditions that shape pedagogical practices, and, therefore, teaching is a form of work where freedom and autonomy must be present. But, without academic freedom, part-time teachers may not be integrating academic rigour into their curriculum. For example, Puplampu (2004) posited that part-time faculty might stay away from controversial issues and not challenge students to critically examine some of the conceptual and theoretical debates within the field of study. Further, he suggested that if

knowledge is not critically interrogated, part-time teachers are not teaching in a challenging manner.

Academic rigour can be linked to critical pedagogy as a practice of helping students see the difference between literal interpretations of the course material and critical analysis of the course material (Freire, 1970; Zimmet, 1984). Rigorous academic work may be grounded in a Freirian problem-posing method of dialogic practices and student-centered teaching (Shor, 2006). Cooke (2007) argued students should think critically if they are to evaluate the texts they encounter in academic work. In the context of academic rigour, the teacher must help students examine how knowledge is produced through hegemonic structures.

Both Cooke (2007) and Shor (2006) acknowledged that academic rigour through critical pedagogy could only be accomplished in safe classrooms, where teachers and students feel at ease to discuss contentious issues. To be rigorous, teachers need to provoke students and push them to think differently by engaging them in scholarship and critique (Cooke, 2007). But for part-time teachers, safety may not be possible as job security is linked to classroom practices. Puplampu (2004) argued that theoretically, full-time faculty does not face the possibility of job loss if they decide to integrate particular pedagogies into their classrooms. He cited two reasons for this: academic freedom and promotion and tenure practices that are not linked to teaching. But none of the studies explored the relationship between academic freedom and part-time teaching practices of teachers who did not have the privilege of academic freedom. In my self-study, this was an important part of the analysis.

Funding for Research Activity

Typically, part-time faculty members do not have access to funding for research activity (Rajagopal, 2002). Rajagopal suggested this further marginalizes part-time faculty's potential to gain full-time work in the broader context of the university where research is given equal importance to teaching. Also, heavy teaching loads and travel between contracts at different universities leave part-time faculty with little or no time to conduct research. Puplampu (2004) suggested the low wages and lack of job security for part-time faculty are challenges to completing scholarly work. He cited that travel time between teaching contracts, course preparation time, and large teaching loads steal time from research and writing, which are factors that contribute to determining whether a teacher may move from part-time to full-time faculty work.

In Rajagopal's (2002) study, 18.6% of University Deans responded that part-timers should do research and scholarship, 78.9% of University Deans felt that part-timers should get no paid research time, and 50.9% felt that part-timers should have access to research and professional development support. These numbers reflect the ways in which part-timers are excluded from recognition as researchers (Rajagopal, 2002). In turn, 62 % of administrators in Rajagopal's study reported that part-time faculty would not be awarded full-time academic jobs because they did not have focused or deep research portfolios. It is possible that a lack of funding for research activity is connected to the lack of research emerging from the voices of part-time faculty.

Benefits of Part-Time Faculty Work for the University

Much of the literature does not argue against having a contingent of part-time faculty in universities. Wagoner et al. (2006) found that part-time faculty provide state-of–the-art knowledge and share practical experience. Further, they found that many part-

time faculty members bring contemporary skills and knowledge into the classroom. As well, they complement full-time faculty and can enhance the student learning experience. Rajagopal (2002) found that 37% of Canadian part-time faculty are qualified for full-time positions, but choose to work part-time to supplement their pensions as retired teachers or retired faculty. Puplampu (2004) found university administrators valued part-time faculty because they were paid less than full-time faculty, which helped administrators meet their annual budgets. These are important findings for part-time faculty and have the potential to raise the status of part-time faculty workers.

In her study of a school of social work, Fagan-Wilen (2006) cited two important reasons to include part-time faculty as part of the overall faculty. First, part-time faculty can relieve some of the teaching load from tenured faculty who need time to work on research projects, thus contributing to disciplinary scholarship. Second, (and this can be extended to teacher education programs), she recognized the importance of the part-time faculty who come to the classroom as experts in their field. Puplampu (2004) also recognized that part-time faculty might be hired to free up time for full-time faculty to focus on research or university service.

Clark et al. (2011) noted that the current full-time faculty workload model of 40% research time, 40% teaching time, and 20% service to the university and the community, required a large contingent of part-time faculty to meet the teaching needs of the student body. They acknowledged the current system may have worked in previous decades, but it cannot be sustained under the burgeoning population of Ontario undergraduate students. Clark et al. concluded their report by proposing that it is not affordable to have Ontario undergraduates taught by full-time faculty who have research and service

commitments.

University Organizational Culture

Organizational culture can be seen as "the knowledge of how things are done, what is valued – rarely articulated but essential knowledge of participation in any group" (Eraut, 2004, as cited in McAlpine & Asghar, 2010, p. 169). Schein (2004) defines organization culture as:

> A pattern of shared basic assumptions that was learned by a group as it solved its problems of external adaptation and internal integration that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way you perceive, think, and feel in relation to those problems. (p. 17)

McAlpine and Asghar suggested that tacit knowledge about the culture of a faculty within a university is not transparent, and it is difficult for those outside of the culture to determine the accepted values and behaviours within that culture. McAlpine and Asghar also observed "disciplinary practices are socially constructed and changed through collegial interaction largely with the department or program and in communication with the disciplinary world beyond" (p. 169). For example, Figg et al. (2008) determined that learning the inherent norms of behaviour could be enhanced when done collaboratively. Their S-STEP research was a cooperative study of their experiences as pre-tenured faculty in one Canadian university. Figg et al. found that as a team they were able to uncover the tacit knowledge of their departmental culture. They found collaborative study with other new faculty supported a deeper understanding of their academic context and allowed them to share strategies to assimilate into or critique the existing culture.

Each teaching setting has its own particular organizational culture. This is not a static condition, but a condition that shifts and changes as the individuals who comprise the culture shift and change (Schein, 2004). The individuals who are part of each organization determine the organizational culture of a teaching setting. New individuals learn to adapt to the organizational culture through time, but are not necessarily explicitly taught the culture.

D'eon, Overgaard, and Rutledge Harding (2000) looked at the relationship between organizational culture and faculty development. They suggested the prevailing norms of faculty shape the practice of teaching in each context. They found that particular pedagogies are accepted or rejected by the overarching norms of the organizational culture. Similarly, Jaye et al. (2006) studied medical school education and found that most professionals take up the task of self-regulation and -discipline as they learned the contextual organizational culture offered to them through the discursive practices they observe around them, including teaching practices.

In another study of the connection between organizational culture and the economic model of hiring part-time faculty, Wagoner et al. (2006) found that Levin's (1997) perspective of four cultures (traditional, service, hierarchical, and business) provided a framework for analysis. Wagoner et al. described the four cultures as: (a) the traditional culture as vocational in nature and focused on the cognitive and intellectual development of students, (b) the service culture as dedicated to meeting the needs of students, (c) the hierarchical culture as dedicated to social reform and support for the marginalized student, and (d) the business culture as characterized by the current trend towards economic efficiency of human and financial resources. In regards to the use of

part-time faculty for college teaching, Wagoner et al. suggested that a college with a traditional culture would rely on the flexible and less expensive use of part-time faculty to protect the status quo of the full-time faculty. A service and a hierarchical culture would draw upon flexible and less expensive part-time faculty to become more accessible to more students. And finally, the business culture would be willing to employ part-time faculty to meet budget constraints while expanding programs. The literature does not explicitly examine the connection between organizational culture and part-time faculty teaching practices; however, a lack of insider status, collegiality, and opportunity for 'water cooler chat' may negatively impact a part-time teacher's understanding of the teaching expectations of the department or faculty.

Teacher Identity

Teacher identity is shaped by the norms of the academy through the intersecting perspectives of race, class, and gender (Acker & Armenti, 2004; Acker & Dillabough, 2007; bell hooks, 1994; Cochrane-Smith, 2004; Cole, 2009). A critical perspective offers a view of how the culture of an organization influences building professor identity and creates tensions for faculty outside the hegemonic group of White, educated, able-bodied males (Acker & Armenti, 2004; Acker & Dillabough, 2007; bell hooks, 1994; Cole, 2009; Webber, 2008).

Historically, White, educated males have occupied the majority of faculty positions in higher education[1] (Statistics Canada, 2006). In Canada, between 2002-2003, the number of full-time female faculty reached 30%, which was a substantial increase from

[1] It is difficult to determine if these statistics apply to teacher education faculty since the percentages of women faculty members tend to be higher in Faculties of Education. There are no available statistics for these numbers in Canadian contexts.

only 20% one decade earlier (Statistics Canada, 2006). Canadian faculty who are members of a visible minority occupy less than 10% of faculty positions, and women of colour occupy even fewer faculty positions (Samuel & Wane, 2005). These numbers continue to decline with the number of faculty members who have been awarded full professor status, and those who occupy academic administrative positions such as decanal and provost appointments (Demerling, 2010). In 2005/2006, 19.3% of full professors were women (CAUT, 2006: Table 2.11). Cole (2009) articulated this perpetuating condition:

> The academy, as a bastion of patriarchy built on norms and values of rugged individualism, competition and hierarchy, is an adverse arena for many women faculty members. While the number of women holding full-time academic positions in Canadian universities has increased (albeit "glacially" according to Drakich and Stewart (2007)) and improvements have been made, parity continues to elude women across disciplines. Regardless of discipline, women still have difficulty progressing through the ranks. (p. 7)

These statements may not be transferable to Faculties of Education where the number of women faculty is traditionally higher than in other faculties. For example, Cole (2009) acknowledged that: "Despite an overall increase in female faculty presence, women continue to be dramatically underrepresented in other than feminized disciplines" (p. 7). Cole noted that Education (and, similarly, Nursing) is considered a feminized discipline, since historically, teaching positions have been occupied by women and teaching has been considered women's work. She found that the feminization of teaching was doubly problematic since Education faculties also had low standing in the academy,

and women working in these faculties struggled for acceptance within the dominant male culture. But this does not dismiss the problems created for women faculty in an organizational culture that has a gendered hierarchy (Cole, 2009).

> To challenge and change the status quo is a tiring and seemingly relentless struggle, sometimes with little visible gain. It is a sparring game that often involves men and women in an oppositional stance. The gendered nature of the academy presents particular problems for women in faculties of Education where the arena of change extends from within the faculty to the broader university context. (p. 8)

There have been a number of studies completed around the identity of women university teachers in Canada (e.g., Acker & Armenti, 2004; Acker & Dillabough, 2007; Cole, 2009; Cope Watson & Smith Betts, 2010; Webber, 2008). These studies emerged from the literature around beginning, part-time, and tenure and tenure track faculty. Much of the literature critiques how the traditional norms of the professoriate conjure up an image of White, educated, able-bodied males. bell hooks (1989) argued that issues of race, class, and gender cannot be ignored in the academy; the academic classroom reflects and reproduces the same hegemonic structures that pose problems for the "other."

University organizational culture has been widely investigated from a feminist perspective grounded in issues of race, class, and gender (e.g., bell hooks, 1989, 1994, 2003, 2010; Arizona Group, 1996; Lee & Johnson-Bailey, 2004; Mogadime, 2003). Acker and Feuerverger (1996), Acker (1997), Acker and Armenti (2004), Acker and Dillabough, (2007), Cole (2009), and Webber (2008) provide a Canadian contextual analysis of the university organizational culture. These texts support an examination of

the cultural issues present in the university for part-time and non-tenured teachers. In her qualitative study of Canadian faculty members, Acker (1997) identified a number of issues or dilemmas for women academics. One was learning the culture of the department, the faculty, the institution, the discipline, and in some cases “the field”, and then learning to live within these cultures (Acker, 1997). Acker and Armenti (2004) studied both Canadian and U.S. women with similar qualitative studies and found little change in the challenges of integrating into university organizational culture. Both studies cited “the old norms” of university culture as barriers for the integration of women in the academy. Wagner, Acker, and Mayazumi (2008) continued to study the possibilities of achieving full equity for various groups, including women, working and learning within higher education.

Lee and Johnson-Bailey (2004) recognized that students are not accustomed to seeing women or women of colour as people who generate or produce knowledge. The ambiguity in the classroom that students encounter represented a disjunction between learned expectations of the expert and the reality of the woman professor. Students often expect mastery and feel it is impossible for women, especially women of colour, to deliver contextual expertise in the subject matter. Similarly, Mogadime (2003) found that faculty members who subscribe to White, middle class interests seemed the majority in academic departments. Students hear conflicting standards regarding how to approach the construction of knowledge, further compromising the construction of multiple identities for professors. bell hooks (1989) states that there is no safe place for women of colour because the classroom is merely a reproduction of the larger society.

Professorial identity can also be examined through the perspective of privilege. Privilege refers to "the place one assigns to a person based on his or her membership in a group such as gender, race, class, sexual orientation and age" (Lee & Johnson-Bailey, 2004, p. 59). McIntosh (1988) called on individuals to examine White privilege, and look at how being White is advantageous across contexts. In her self-study, Hamilton (2002) examined her position and privilege as a White woman working as a teacher educator. For Hamilton, privilege was seen as a potential barrier to social justice education: "As visible change agents, white scholars must ask questions and confront issues that are too easily overlooked in a privileged environment" (p. 187).

Race is also important in establishing teacher identity. McNeil (2010) added a Canadian voice to the issue of professor identity from her self-study. "As a dread-locked, black female teacher-educator, I experience challenges I believe are connected to the complex negotiations involved in working against the racial divide" (p. 160). McNeil explored how she represented herself in a mostly White context. McNeil found it challenging to confront her students' notion of the Canadian university as a purely white space, and how they expect the university to uphold the notion of the White teaching profession.

Mogadime (2003) had similar findings in her study of women of colour working in a large Canadian university. Her study revealed the subtle student hostility towards women of colour as professors, manifested in students' lack of respect for professors' credentials, content knowledge, and teaching practices. In another Canadian study, Webber (2008) found that feminist pedagogues experienced similar tensions with students when they deployed a pedagogy or practice based in feminist theory.

Race, class, and gender significantly influence the construction of professor identity (Maher & Thompson Tetreault, 1994). Maher and Thompson Tetreault found the tradition of creating problematic stereotypes for women complicates student interpretations of position. Women were gendered as warm, friendly, nurturing, and respectful of authority, in contrast to an authoritative, emotionally distant, scholarly, male professor.

All of these studies asked a similar question: How is professor identity constructed through the organizational culture of the teaching setting? The literature revealed the possibility that teacher educators perceive their occupation as low standing within the broader context of the university (Cole, 2009; Maher & Thompson Tetreault, 1994). Race can compound this perception (bell hooks, 1994; Lee & Johnson-Bailey, 2004; McNeil, 2010; Mogadime, 2003). Finally, part-time faculty status contributes to a sense of low standing within the broader context of tenured faculty (Acker & Dillabough, 2007; Cole, 2009; Webber, 2008).

The Invisible Work Force

In the literature, part-time faculty members are often positioned as invisible members of the work force in universities. Office space and access to administrative support were cited as problematic for part-time faculty (Cole, 2009; Puplampu, 2004; Rajagopal, 2002; Wagoner et al., 2006; Webber, 2008). A lack of workspace created isolation for part-time faculty, as they could not create a sense of space, and, thus, a sense of being part of the faculty or departments where they worked. Also, a lack of visibility created a perception that part-time faculty were not as accessible to students as full-time faculty (Wagoner et al., 2006). Rajagopal (2002) found that the faculty of one university

felt invisible, even to their colleagues. This invisibility was connected to the lack of office space, phone access or phone numbers, and listings in the faculty directory. Not having a designated workspace contributed to further isolation from the faculty and faculty members. For example, Webber (2008) shared this experience:

> The non-permanent faculty [I] interviewed felt dis-connected from the departments in which they were teaching. I know I certainly felt this dis-connection at one university I worked at where only one full-time faculty member ever came to my office and introduced himself (in this case), over the course of the eight months I was on campus. (p. 44)

Connections with other part-time faculty, permanent faculty, support staff, students, and the administration added to a sense of community for part-time faculty. Rajagopal (2002) quoted one part-time faculty member in an Ontario university: "I feel totally dis-connected to the university, but totally connected to the students" (p. 18). This dis-connect was related to the lack of recognition and esteem of part-time faculty work. Cole (2009) had similar findings in her study of part-time teachers: "Being half-time and, um, I might as well say it up front–being female and not in the inner room to know all the local goings-on—I really wasn't aware of how decisions were made" (p. 6). Fagan-Wilen (2006) recommended "that adjunct faculty have direct access from time to time to the dean and the associate dean to learn more about the school's vision and how the school is working with other units across the university" (p. 49).

Role Modeling

Another dimension of the organizational culture of university teaching is the practice of role modeling. There are two questions here: How do teacher educators model

expected behaviours for their students? How has teacher educator practice been shaped by the modeling of particular behaviours and organizational cultures?

Knowledge about professional behaviours and teaching practices is transmitted through modeling, a part of the normalizing curriculum of university teaching (Pinar, 1975). “Practicing what you preach has long been recognized as a powerful teacher as students learn much more from what a teacher does than what a teacher says” (Loughran, 2004a, p. 11). Fenstermacher (2002) noted the possibility of indoctrination in his discussions of the scholarship of teaching. Indoctrination is seen as problematic, particularly through the perspectives of teacher educators with a critical pedagogical perspective.

Brookfield (1995) warned teachers that unquestioned practices can give students unintended messages. A teacher educator may think that watching video clips as a case study approach to teaching will help students conceptualize theoretical frameworks as they come to life in the classroom; however, students may interpret this practice as a way for teacher educators to relieve themselves of teaching by filling in time.

The disparities between teachers’ beliefs about teaching and their actions in the classroom are prevalent in the self-study literature. This disparity emerged with Whitehead’s (1989) formulation of the living contradiction of teacher educator practice as: Why are we asking our students to perform behaviours and practices that we are not modeling in our own behaviours and practices? This soon led to questions around the dis-connect teacher educators were experiencing between their philosophies and practices of teaching (LaBoskey, 2004). These questions have been extended to form the questions for many self-studies throughout the past three decades, as self-study researchers seek to

confront the tensions they feel between their thoughts and their actions (e.g., Arizona Group, 1996; A. Berry, 2008; Cole, 2009; Knowles & Cole, 1994; Myers, 2002; Russell & Loughran, 2007).

Self-study through critical reflection and reflexive inquiry opened up exploration into how teacher educators' practices are shaped by the particular organizational culture of their teaching settings. Cole (2009) presented one of the possible reasons for this gap in the words of one participant from her study of part-time teachers in an Ontario university: "It's a culture that is resistant to self-examination and any kind of change, and good at manipulating things to make it look like change does happen" (p. 6). Further, Cole found that role modeling carries a subtle message through the organizational culture. "Many of the messages women receive, when they make known their presence and difference, are in the form of suggestions (both subtle and not so subtle) about how to become socialized and fit into the existing culture" (p. 7). Underlying assumptions about the importance of normalizing behaviours can interrupt self-inquiry into how teacher educators are participating in hidden and null curriculums. It is possible that survival trumps self-inquiry in particular organizational cultures.

Professionalism

The notion of professionalism is central to the university organizational culture of teacher education. Professional deportment is considered part of the covert rules of the academy (Jaye et al., 2006). "The job of professionals is to maintain the hierarchy of society; fitting each new generation into the unequal status quo…including divisions of part-timers and full-timers" (Shor, 2006, p. 32). Learning contextualized behaviours and deportments related to the profession of teacher education contributes to the

normalization process that is part of learning the organizational culture (Jaye et al., 2006). Teacher educators are part of this process through developing a teaching persona, how teaching reveals personhood, integrity, and uniqueness as human beings, which is part of the process of developing professionalism (Weimer, 2010).

Epistemologies of what it means to be a teacher are constructed by the dominant group and have become accepted as knowledge. Jaye et al. (2006) found in their study of medical school education that learning how to be a professional is a powerful process in learning professional norms. Acker and Armenti (2004) referred to this concept as "the old norms" (p.18). These old norms support the dominant discourse circulating in the academy and support a climate grounded in the values of white men (Acker & Feuerverger, 1996).

Professionalism is connected to Wenger's (1998) notion of building a community of practice through alignment of identity with norms of practice within the workplace. Figg et al. (2008) found that working with other teacher educators helped them to work through how they would build their identities and establish strategies for survival as new faculty members. In their self-study, Figg et al. revealed some of the particular conditions they perceived in coming to understand the organizational culture of their workplace. These conditions included finding one's way through the challenges of learning the university organizational culture of a teacher education program, the complexity of having different departments within one faculty, and surviving the teaching, research, and service commitments in their first year of a new faculty position. Their self-study provides an example of how the process of collaborative inquiry can unmask organizational culture and facilitate existence in that culture.

> Findings revealed that self-study allows participants to share information, identify issues, appreciate personal and professional life, enjoy being teacher educators, understand teacher education, console and support each other to survive in the initial years, and maintain a balanced professional life. (p. 17)

Cole (2009) presented a similar examination of the university organizational culture for non-tenured teacher educators in Ontario. Acknowledging that researching within the academy is challenging, Cole used visual art to (re)present her findings. During a three-year study of the experiences of non-tenured women faculty, three themes emerged: the paradox of sacrifice and job security, the wrestling of gendered differences, and the challenge of meeting the demands of academic life (teaching, research, and service). McAlpine and Asghar (2010) studied an initiative with faculty of education graduate students intended to enhance their doctoral experience and support their development as academics at McGill University in Quebec. The initiative offered specific training in academic activities, such as committee work, university service, workshops in communication skills, and tacit knowledge of academic life. The findings suggest that integration into the academic culture of a university supports doctoral students create a sense of agency in their development as future academics.

The Normalizing Curriculum of University Teaching

The normalizing curriculum refers to the ways in which teachers and students engage in a relationship of learning particular social behaviours that help to maintain the social structure (Wotherspoon, 2009). There are many interpretations of the concept of the normalizing curriculum. In this study, the normalizing curriculum refers to the professional norms or patterns of teaching behaviours that are unconsciously reproduced

by the teacher (Pinar, 1975, Wotherspoon, 2009). Critical pedagogues (e.g., Freire, 1970, Gatto, 1992; Giroux 1988; McLaren, 2003) seek to unveil the hidden norms of the dominant social group as they are imposed on less socially privileged groups. The underlying purpose of the normalizing curriculum of schooling is to maintain the social order (Bowles & Gintis, 1976, 2001).

Freire (1970) suggests examining the connections between individual problems and social contexts (problematizing the existential situation). Freire questions the student/teacher dichotomy and critiques the banking model of education, where one in a position of power deposits information into the minds of learners. Instead, he encourages students (particularly those in marginalized positions) to become conscious of their situations and challenge the social structures that both place and keep them in socially inferior levels within hierarchies. The object of Freirian theory is to achieve praxis: consciousness into reflection into action. Praxis assists in minimizing the power differential and breaks down the hegemonic power/knowledge relationship.

A normalizing curriculum reinforces the normal world, reducing the possibility of the construction of oppositional knowledge and social transformation for students (Erevelles, 2005). Foucault (1979) refers to this phenomenon as the power knowledge relationship, the historic reality that the hegemonic group determines what counts as knowledge, and through their position in the governing institutions, influences how that knowledge is perpetuated and reproduced.

Jaye et al. (2006) propose that a normalizing curriculum in professional education (e.g., medical education or teacher education) may create environments that encourage students to take up desired professional abilities and qualities, and “create opportunities

for students to internalize professional knowledge and skills as well as behavioural and attitudinal norms and values" (p. 147). As such, the curriculum can act as a set of normalizing techniques. "The disciplinary technologies of power and self are revealed in the juxtaposition of the formal curriculum and the professional behavioural and attitudinal norms found within the institution" (p. 147). Ladson-Billings (1994) and Holland and Lave (2001) found that these internalized practices extend to inform the professional policies and practices institutionalized in educational contexts.

Zeichner (1995) questioned the normalizing curriculum of teacher education in the 1990s. His inquiry focused on ways in which teacher educators reinforce knowledge about teaching based in traditional research emerging from the university. This reliance on technical rationality serves to reproduce the hegemony through a normalizing curriculum. Zeichner (1995) called for an inclusion of teacher-generated research in the curriculum of teacher education. Excluding the voice of practicing teachers reinforces the hegemonic structures and does not allow for a reframing of the normalizing curriculum (Schon, 1983).

Assuming behaviour norms through disciplinary technologies can be compounded for both students and faculty when the program is evaluated by externally imposed performance-based standards such as in the United States (Rennert-Ariev, 2008). In his case study of 30 pre-service U.S. teachers, Rennert-Ariev found a hidden message that compliance with organizational mandates was more important than intellectually engaging students. He found standardized testing mechanisms attached to performance evaluation, compensation, and job security contributed to the professional behaviours of new teachers.

In his S-STEP research, Muchmore (2010) found a way to reframe his own beliefs about teaching and align this philosophy with his teaching practice. He presented a narrative analysis of his response to tensions about the normalizing curriculum and disciplinary practices. According to Muchmore, S-STEP facilitated liberation from the normalizing curriculum by providing a reframing of practice through self-study analysis.

Taylor and Coie (2010) found that the normalizing curriculum extended into teacher educator research practices in their S-STEP research. They analyzed their own practice as educational researchers to uncover how they reverted to a practice of reproducing traditional practices of educational research, unconsciously slipping into the role of the white-coated observer-recorder and reporter. Taylor and Coie realized that they may have missed an opportunity to honour the voices of the teacher practitioner and had reinforced the hegemony in their research practices. As university professors who also model research practices, Taylor and Coie discovered through S-STEP that they were reproducing a normalizing curriculum of conducting research on teaching, rather than conducting research of teaching.

In his study of teacher education programs, Fuller (1994) observed the lack of a multicultural curriculum and proposed that the creation of a generation of mono-cultural teachers for a generation of multicultural students was problematic. Cochran-Smith (2003) created a framework to support teacher educators place teaching for social justice and value for cultural knowledge at the center of curriculum and, thus, challenge traditional ideologies. Similarly, as a literacy educator in teacher education programs, Delpit (2006) found herself frustrated by the disjunction between the situated knowledge learners bring to the classroom and the implicitly imposed discourse of literacy

circulating in higher education. According to Delpit, *others* determine their discourse, thus determining how *they* should be. “There are codes or rules for participating in power; that is, there is a culture of power” (p. 25).

Through an analysis of cultural power where the worldviews of the privileged are interpreted as reality and those of the marginalized are dismissed as unimportant, Delpit (2006) made a strong argument for including multicultural education in every teacher education program. She proposed that the interruption of the culture of power should begin in teacher education programs. Both Delpit and Cochran-Smith (2003) called for a deepened awareness of the importance of multicultural education in teacher education programs.

At the 2010 Castle Conference of S-STEP, a number of S-STEP researchers presented their studies around strategies to interrupt the null or missing curriculum. For example, Kreiger and Porcelli (2010) sought to include increased sensitivity to the particular social and cultural contexts of their students who are first generation or nontraditional teacher candidates. They noted that their students are typically not prepared for the college classroom, yet they occupy the same classroom as students who are more privileged and prepared for the rigour of academic study. Kreiger and Porcelli shared their tensions around the ethics of teaching to meet the needs of all students as they sought to “find ways to provide a culturally relevant classroom experience for their students, and to be cognizant of the goals and expectations they have of the teacher education program and of [themselves]” (p. 121).

In another culturally sensitive study, Nicol and Korteweg (2010) explored how non-Aboriginal teacher educators could devise pedagogy respectful of cultural difference.

Central to this study is acknowledgment that non-Aboriginal teacher candidates were participating in the normalizing curriculum of the university, which was developed without inclusion of aboriginal epistemologies. These two studies reflect a contemporary interest in exploring the normalizing curriculum of teacher education through S-STEP research.

Uncovering and confronting the normalizing curriculum can present a complex set of problems for teacher educators. For example, in their study of their experiences as coloured women faculty, Lee and Johnson-Bailey (2004) found their own voices were silenced, questioned, and subjugated. They uncovered how students showed resistance to the curriculum through silence, challenging knowledge, inappropriate behaviour, and body language. Brown (2002, 2004) suggested that the normalization of inequity derived from the meanings we give to race and class has been internalized by the self-as-educator and are no longer evident in day-to-day practice. Brown (2002, 2004) also suggested that teacher's expectations for their students are unconsciously shaped by inter-subjective meanings given to race and class. A multicultural curriculum calls for more attention to multicultural teacher education to interrupt the reproduction of singular epistemologies and open up spaces for multiple ways of presenting curriculums (Cochran-Smith, 2004).

The literature presented in this review outlined some of the challenges of integrating a critical pedagogical stance for university teachers (bell hooks, 1994, 2003, 2010; Breunig, 2006; Ellsworth, 1989; Lee & Johnson-Bailey, 2004; Shor, 1996). Many of these studies were directed at changing the way administrators and policy makers in higher education conceptualize part-time faculty role and work in the university (Baron-Nixon, 2007; Biles & Tuckman, 1986; Cole, 2009; Gappa & Leslie, 1993; Wagoner et

al., 2006; Webber, 2008). However, the relationship between these challenges and teaching practice is not a prominent theme in the literature. There were few studies that offered insights into confronting how the geo-political contexts of the university influence the part-time teacher's ability to enact his/her particular pedagogical orientation.

CHAPTER THREE: METHODOLOGY AND METHODS

In the first section of this chapter, I trace the historical emergence of S-STEP to frame its epistemological, theoretical, and methodological development. I review how self-study has grown from Schon's (1983) concept of reflection on practice to become a comprehensive body of scholarship about teacher and teacher educator practice. Loughran and Northfield (1998) emphasized that self-study research becomes academic research when shared through scholarship. Self-study research should move beyond individual reflection to broader resonance with others in similar contexts.

In the second section of this chapter, I present some of the epistemological, theoretical, and methodological considerations of S-STEP research. The purpose of this part of the chapter is sharing the rationale for using an S-STEP methodology to address the research question. I include the scope and limitations of the methodology as cited by scholars in the field of educational research (Barnes, 1998; Feldman, 2002; 2003). In this section, I confront the questions of representation, rationality vs. emotionality, validity, and praxis for S-STEP research (Loughran & Northfield, 2004). I also speak to the ethical considerations and the strategies I use to confront them (Mitchell, 2004; Whitehead, 2004).

In the third section of this chapter, I present the research study design emerging from the epistemological, theoretical, and methodological considerations to provide a clear and detailed description of how the data was collected, make explicit what counts as data in this study, and represent how the data constructed the six major themes (Feldman, 2003). I include the plan for data collection and data sets, data analysis, and the reporting of the findings. I describe the process of inductive thematic analysis through open coding,

axial coding, and selective coding (Creswell, 2005). Finally, I describe how I report the findings.

Chronology of the Research Study

The purpose of this chronology is to clarify the research process through a timeline. Between May, 2010 and January, 2011, I wrote the original proposal for this study. In January, 2011, I refined the research questions and chose the pedagogical artifacts that would comprise the data sets of the lens of: (a) self, (b) students, and (c) colleagues (Brookfield, 2002).

There were two distinct phases to the data collection. Pedagogical artifacts collected previous to January, 2011 for the data set of lens of self included: (a) my teaching journal from 2008 (written during the first year I taught the course that is the object of this study), (b) my philosophy of teaching statement written in 2009 and updated in 2010, and (c) four disorienting dilemmas drawn from my teaching experiences in an Ontario University between 2006 and 2011, which were written in January, 2011. Pedagogical artifacts collected previous to January, 2011 for the data set of lens of students included: (a) my student evaluations of teaching between 2008 and 2010 (representing three years of teaching the course that is the object of this study). Pedagogical artifacts collected previous to January, 2011 for the data set of lens of colleagues, included my work with a critical colleague on The Imposter Syndrome, a study published in 2010.

Pedagogical artifacts collected during the writing of this study between January, 2011- April, 2011 for the data set of lens of self included: (a) my teaching journal from 2011 (written during the fourth year I taught the course that is the object of this study).

Pedagogical artifacts collected during the writing of this study January, 2011- April, 2011 for the data set of the lens of students included: (a) my student evaluations of teaching from 2011 (representing one year of teaching the course that is the object of this study). Pedagogical artifacts collected during the writing of this study January, 2011- April, 2011 for the data set of the lens of colleagues from the lens of colleagues included: (a) the teaching observation and debrief with a critical colleague (conducted in January – March of 2011, (b) a duo ethnographic study with a critical colleague on gendered notions of authority in education (conducted in the fall of 2010 and winter of 2011), and (c) the analysis of selected institutional documents. In March, 2011, I began the inductive thematic analysis of all of the data I had collected. The analysis and reporting of the findings continued until the end of 2011. Figure 1 represents the chronology for this study in chart form. The chart was developed for this study. Table 2 and Table 3 follow Figure 1 and represent how the pedagogical artifacts were collected and grouped into two sets guided by Brookfield's (2002) method for critical reflective practice.

S-STEP: The Methodological Framework for the Study

S-STEP is rooted in questions about teaching and teaching practices (Loughran, 2004b). A common question that incites self-study is related to a teacher's inquiry into developing and enacting their philosophy within their teaching practice (LaBoskey, 2004). The literature around this question extends through three decades of research in developing self-study practices of teaching.

Figure 1. A model for this study. This figure illustrates the process in this S-STEP study.

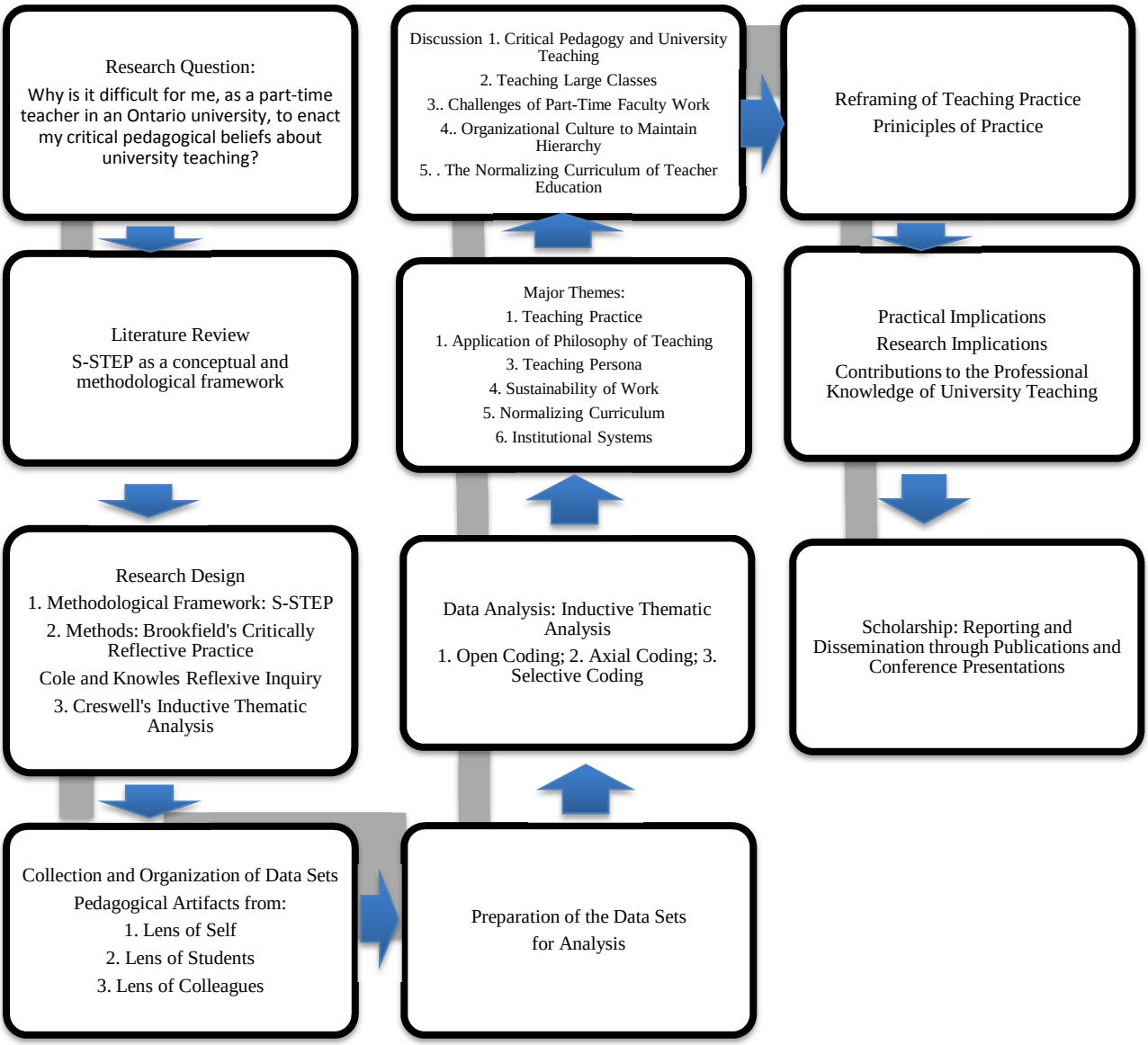


Table 2

Data Collection and Data Sets: Brookfield's (2002) 4 Lenses X Data Sets

Pedagogical Artifacts as Data Collected Before the Study

Lens of Self	Lens of Students	Lens of Colleagues	Lens of Literature
Philosophy of teaching statement 2009, 2010 4 disorienting dilemmas in teaching and learning in higher education 2006-2011 Reflective Teaching Journal 6 weeks 2008 Policy documents: course syllabi, job description, contracts of employment 2008-2011	Qualitative data from student evaluations of teaching 2008-2010	Co Authored Research Study with colleague # 2 2010	Literature review and conceptual framework

Table 3

Data Collection and Data Sets: Brookfield's (2002) 4 Lenses X Data Sets

Pedagogical Artifacts as Data Collected During the Study

Lens of Self	Lens of Students	Lens of Colleagues	Lens of Literature
Reflective Teaching Journal 6 weeks 2011	Qualitative data from student evaluations of teaching 2011	Observational reporting from colleague # 1 2011 Duoethnography with colleague # 3 2011	Literature review and conceptual framework
Policy documents: course syllabi, job description, contracts of employment 2011			

The Eighties: A Living Contradiction

The early 1980s was the beginning of a shift in educational research practices to move research away from research on teaching practice, the study of teaching from the academy, to research of teaching practice, the study of teaching in the classroom (Schon, 1983). This shift was influenced by a number of factors. First, self-study, reflective practice, teacher inquiry, and action research developed concurrently within the broader movement in qualitative research methods to answer more localized, contextualized questions about teaching as practice (Denzin & Lincoln, 2005). Craig (2008) reiterates the important influence of curriculum theorist Joseph Schwab who practiced self-study by making his teaching practice the object of his inquiry. This shift began the move towards reflective practice for student teachers, but it did not translate into reflective practice for teacher educators. Whitehead (1989) called this a 'living contradiction', a term he used to articulate how non-reflective teacher educators were asking their student teachers to be reflective. The lack of reciprocity in the 1980s opened the gap between teaching about teaching and learning about teaching.

The term 'reflective practice' began to emerge in the educational literature in the 1980s. Argyris and Schon (1976), in their work on organizational theory, had already introduced the notion of the incongruities between espoused theory and theory in use, a concept similar to exploring notions of incongruence between philosophy and practice. Schon (1983) studied individuals who practiced reflection in action (thinking about actions while teaching) and reflection on action (thinking about actions after teaching to inform future actions). Later, Schon focused on the general application of teachers

examining their own practices to facilitate making wise and ethical decisions to improving practice in particular contexts (Ghaye et al., 2008).

Reflection was also being encouraged through the work of other teacher education scholars (e.g., Whitehead, 1989; Zeichner, 1983; Zeichner & Liston, 1987) and its growing popularity demanded questioning of the underlying assumptions teacher educators hold about their teaching practice. Reflective practice differs from self-study in particular ways. Hamilton and Pinnegar (1998) looked back at the development of reflective practice through the 1980s and emphasized the importance of the commitment of the researcher to examine "one's own practice to bring into action the values that underlie their practice" (p. 1). For example, Hamilton and Pinnegar found that teacher inquiry was similar to self-study, yet self-study required teachers to confront their human mistakes. In self-study, there must be action towards the reframing of teaching practice.

Action research was also different from self-study as it carried a different research purpose. Loughran (2004a) in his review of the literature on reflective practice found that self-study went beyond reflection of practice to inform immediate action, to a process of deep examination to inform the professional knowledge of teacher education. "Reflection is a thoughtful process, but it is something that resides within the individual" (Loughran, 2004a, p. 25). In contrast:

> Self-study builds on reflection as the study begins to reshape not just the nature of the reflective processes but also the situation in which these processes are occurring . . . reflection is a personal process . . . self-study takes these processes and makes them public, thus leading to another set of processes that need to reside outside the individual. (Loughran & Northfield,

1998, p. 15)

For educational researchers, the 1980s were characterized by a shift that called for a move away from teacher practice research within the academy into research in the hands of teacher practitioners. As an extension of this shift, teacher educators began to problematize the incongruence between what they were asking their students to do in their practice and what they were doing in their own practice. Korthagen (1995) reiterates that it took a decade before this incongruence was addressed through the epistemological developments in teacher educator self-study.

The Nineties: The Self-Study School

During the 1990s, there was a re-examination of teacher educator practice, as a response to the epistemological and theoretical disequilibrium experienced at the end of the 1980s. At this time, there was a shift to study how teaching theory was aligned with teaching practice. Loughran (2004a) found that in the 1990s, resistance to the practice of examining one's own practice is often cited as a cultural consequence of working as a researcher in the academy. The academic world had not been supportive of research on teaching and consequently the demands of academic work did not include time for self-study or the study of teaching practice (Zeichner, 1999). In the 1980s, the epistemology of teaching about teaching had been mostly left unexplored as many researchers sought tenure through the demands of publishing research on teaching, their teaching loads, and their service obligations (Arizona Group, 1995; Hamilton, 2004; Loughran, 2004a). In the 1990s, teacher educators pushed through this cultural consequence and began to differentiate self-study as a methodology for educational research and to pursue studies of their own teaching practices (Loughran, 2004b).

The focus of academic work was largely on publishing research focused of teaching, not on teaching in the 1990s. But, self-study was emerging as a form of research to contradict this cultural consequence. For example, the Arizona Group (Guilfoyle, Hamilton, Pinnegar & Placier, 1995) was a group of women teacher educators who pushed their S-STEP work with qualitative studies through journals, emails, and collaborative projects. The work of the Arizona Group (1995, 1996, 1998) was significant in centering research on teaching. These authors rejected the cultural consequence of academic work that required research on teaching and promoted academic work that focused research of their own teaching. Their work was foundational in the development of the self-study of teacher education.

Concurrently, self-study became differentiated from reflective practice as teacher educators perceived and acted upon the need to identify the self in self-study research (Loughran, 2004a). In the early part of the 1990s, self-study research grew with the work of a number of international researchers from England (e.g. Whitehead, 1993); Australia (e.g. Loughran, 1994); Canada (e.g. Cole & Knowles, 1998; Clandinin, 1995; Clandinin & Connelly, 2000; Russell, 1998) and the USA (e.g., Bullough & Pinnegar, 2001; Hamilton, 1998; LaBoskey, 1998). In the 1990s, researchers with similar issues around the practice of teaching and self-study continued to push their questions forward (Loughran, 2004a).

Significant publications during this time helped to establish a sense of trustworthiness in the self-study methodology as a valid qualitative way to conduct educational research. For example, in 1992 at the American Educational Research Association (AERA) Annual Meeting, Russell and The Arizona Group (Guilfoyle,

Hamilton, Pinnegar & Placier) presented their symposium titled *"Holding up the Mirror: Teacher Educators Reflect on Their Own Teaching."* The symposium was a transparent presentation by these self-study researchers, calling for a re-centering of teacher educator research towards teacher educator practices.

Korthagen (1995) wrote a critique of the S-STEP methodology as presented at the symposium. He called for a bridging of educational research on teaching and educational research of teaching:

> They should put the implications of their theories to the test, which would undoubtedly help them to realize that practical situations are always unique and should be regarded in their specific context, making necessary a unique interpretation of the general theory. This interpretation is often more of a problem than the construction of the theory itself. (p. 104)

Korthagen's critique drew in other teacher educator researchers who wanted to examine the underlying assumptions of teacher education and practices. Questions emerged such as: What are the personal and professional struggles of teacher educators? What are the unspoken rules of tenure in the academy? How can teacher educators align their beliefs with their teaching practices? And, how to teach about teaching? (Knowles & Cole, 1991; Trumbull, 1990).

In 1993, the S-STEP group was established as a SIG (Special Interest Group) of the AERA. According to their website, S-STEP is a practice and a methodology for teacher educators to contribute to the theory and practice of teacher education, as well as contribute to the professional development of teacher educators. Shortly after the SIG was established, a four-day biannual conference was instituted for S-STEP research. The

Castle Conference is held in East Sussex, England to provide an ongoing forum with an international focus of self-study.

Following the first Castle Conference in 1996, Barnes (1998) conducted a content analysis of all of the studies presented at the conference. This analysis helped define the theoretical underpinnings of self-study as a methodology. He determined through his analysis that self-study had three defining characteristics: "(a) openness (the researcher must be open to ideas from others), (b) collaboration (plays a critical role in self-study through dialogue with other teachers and with students), and (c) reframing (through an analysis of different perspectives ultimately to change one's practice)" (p. 60). Barnes (1998) also determined that these characteristics contribute to self-study's distinctness from action research and reflective practice (Samaras & Freeze, 2006).

The Castle Conference continues as a biannual meeting to engage in critical discussions and extend the impact of S-STEP on teacher education practice. All conference proceedings are published at this link: http://sites.google.com/site /castleconference2010/. This period was known as the Self-Study School: "A popular research movement which began in the early 1990s by teacher educators studying their practice and through member research, presentation, and publication and was formalized and came of age a decade later" (Samaras & Freese, 2006, p. 31). This period was significant to the theorizing of self-study as a research methodology.

As the field of S-STEP matured, in the later part of the 1990s it gained legitimacy in academia and among educational researchers, while concrete definitions of self-study developed. For example, Pinnegar and Russell (1995) defined S-STEP as a methodology to "investigate questions of practice…that are individually important and also of broader

interest to the teacher education community" (p. 6). Similarly, Cole & Knowles (1998) described self-study as 'qualitative research focused inward" (p. 229) and "as a systematic inquiry into elements of our own practice" (p. 232). They noted that self-study utilizes "the characteristic qualitative research tools of observation, interview, and artifact collection, although clearly with different kinds of goals and outcomes, and it adheres to the same standards of rigour as qualitative research" (Cole & Knowles, 1998, p. 229).

By the end of the 1990s, Hamilton et al. (1998) argued for an exploration of the philosophical and the methodological perspectives of S-STEP. Pinnegar (1998) stated her work was designed to "provide evidence that self-study undertaken with rigor will lead to both reconstruction and re-conceptualization of teacher education" (pp. 243-244). What was once considered an alternative, somewhat marginalized area of research characterized as 'narcissistic', 'self-indulgent', and 'egocentric' by some reviewers of research publications, began acquiring a scholarly presence in teacher education (Hamilton, 1998).

A concurrent critique of the methodology emerged in the literature in the 1990s. Barnes (1998), Loughran and Northfield (1998), and Munby (1996) examined the trustworthiness of self-study as a qualitative research methodology. Their questions about reliability, extension of self-study beyond self to other, and generalizability helped other S-STEP researchers confront the individualistic or 'navel-gazing' critiques through the importance of collaboration with others in self-study, including students, colleagues, and critical friends. Loughran and Northfield (1998) emphasized the need for S-STEP researchers to collaborate by checking data and the interpretations of that data with others in order to allow for perspectives to be challenged. Additionally, they proposed that self-

study researchers work with colleagues to broaden validity of their work and push a reframing of teaching practice.

Barnes (1998), Zeichner (1999), and Fenstermacher (1997) all argued that self-study researchers needed to connect with students of teaching and that it would be contradictory to presuppose that S-STEP could exist without a link to students. The main tenet of conducting a self-study is linked to research questions about practice and student learning (Loughran & Northfield, 1998). Brookfield (2001) also noted that the student voice must be evident in self-study research of teacher education practice.

Loughran and Northfield (1998) critiqued the domination of dilemmas, tensions, and disappointments in data gathering and analysis in self-study. According to them, the S-STEP researchers tended to focus on practices that do not work well. Hence, successes tend to be forgotten in the examination of teaching practice as the focus shifts to problems, challenges, and failures. This critique highlighted the need for S-STEP researchers to be self-confident and vulnerable at the same time (Loughran, 2004a). Researchers are required to cognitively and affectively examine their practices and make this examination public (Loughran, 2004a).

Finally, the question of trustworthiness came to the forefront in the 1990s. There were repeated critiques of the trustworthiness of self-study as a research methodology that arise concurrently with the work of the S-STEP community (e.g. Barnes, 1998; Mitchell & Weber, 1999; Mitchell & Weber, 2005; Myers, 2002). For example, Mitchell and Weber (2005) shared their 1990s experiences with self-study work through comments overheard in the hallways and social events at academic conferences:

> His work is too touchy, feely, too soft. I don't have the time of the luxury of self-indulgence. If that's self-study, I don't want to have anything to do with it. Work like that could never be rigorous. That's not scholarship, that's voyeurism. That's not good scholarship, it's purely personal. But this is just anecdotal evidence! How do we know that this is the truth? How scholarly can it be just to study one's self? Sounds like navel-gazing. (p. 4)

Mitchell and Weber (1999) and van Manen (1990) responded to this notion of trustworthiness. Broadly, they agreed that the quality of the writing, the transparency of the context, the method, the findings, and the failure to reflect on and critique the wider social, cultural, and political issues led to concerns with trustworthiness during the 1990s (Mitchell & Weber, 2005). Barnes (1998) agreed, and stressed the methodological importance of connecting each self-study to the micro-politics of status and power in the academy to create trustworthiness. Myers (2002) also agreed that a self-study is trustworthy when it focuses on an educational institution and its practices.

The 2000s: The Scholarship of Self Study

The focus of the work by S-STEP researchers in the 2000s was establishing a body of scholarship shared in a public forum. Samaras and Freese (2006) defined self-study scholarship as "the research, the presentation, and the publication of self-study of teaching practices by researchers devoted to that line of inquiry of practice" (p. 37). This decade was marked by a number of significant publications edited by early scholars in the field of self-study practice and research. *The International Handbook of Self-Study of Teaching and Teacher Education Practices* (Loughran, Hamilton, LaBoskey, & Russell, 2004) is a two-part edited manuscript that pulls together the epistemological, theoretical,

and methodological work of self-study research. “The two-volume handbook contains sixty-one chapter authors from different countries including the U.S.A, Canada, The Netherlands, Belgium, Iceland, Australia, the United Kingdom, and New Zealand” (Loughran et al., 2004. p. xi). The Handbook is the foundational text that encompasses the field of self-study research for teacher education (Loughran et al., 2004).

Concurrently, the peer-reviewed conference proceedings of the biannual Castle Conference meeting were published and made available on the S-STEP website. The conference proceedings share the collective work of international self-study scholars and practitioners. In 2005, the peer-reviewed journal, *Studying Teacher Education: A Journal of Self-Study of Teacher Education Practices* was introduced. This journal continues to offer a forum for S-STEP researchers to share their work. More recently, Tidwell, Heston, and Fitzgerald (2009) have compiled a manuscript that explores the various research methods for S-STEP practice. This collection provides the S-STEP researcher with clear examples of the methodology and its varied applications. Cole and Knowles (2004) argued:

> The self-study of teacher education practices has found its place on the teacher education landscape as a principled, scholarly practice that has begun to shift understandings about the nature and significance of teacher educators’ work and what counts as acceptable academic scholarship. (p. 421)

Along with the establishment of these important scholarly publications, the epistemological implications of self-study were examined in the 2000s. Epistemologically, “the use of the term self-study is used in relation to teaching and researching practice in order to better understand: oneself; teaching; learning; and, the

development of knowledge about these" (Loughran, 2004a, p. 9). To inform teacher educator practitioners, "self-study helps examine our everyday language where we are most likely to lay bare our taken-for-granted assumptions, casually or unthinkingly revealing deep differences in the stances and values of our research, and perhaps of ourselves" (Mitchell & Weber, 2005, p. 5). According to S-STEP researchers Mitchell and Weber, this looking inward is crucial to the epistemological development of teacher educators. "Failing to grasp that looking inward can lead to a more intelligent and useful outward gaze is to seriously misunderstand the method and potential of S-STEP" (Mitchell & Weber, 2005, p. 4).

Critiques in the 2000s continued regarding trustworthiness. Establishing epistemological trust means confronting the critique of particular scholars who intend to uphold the conventional requirements of the academy. Trustworthy issues around 'the self' and the implications of self-study for 'other' are centered on questions of how the epistemological issues of knowing can be resolved (Hama & Kaneb, 2004). The main question in this type of critique is: At what point does self-study move from a practice of teacher educators to research? This challenge to epistemological development is summed up by Hama & Kaneb (2004) who note:

> The point, or points, at which a 'self-study' might become 'research' is a matter of some discomfort and 'dissensus' even among those who work and write in the self-study of teaching and teacher education areas. Those of us in the practitioner research, teacher researcher, action research and self-study in teacher education communities all forage somewhat nervously in the swamplands between the apparently infertile deserts of positivist detachment and the impenetrable jungles

> of postmodern de/con/structive self-inspection. In our interests we straddle precariously a perceived chasm between the high theory of academe and the rich chaos of situated practice, and in so doing, we often buy into, at the same time as resenting, an unhelpful binarism that opposes rather than reconciles the university to the school, theory to practice, the academic to the teacher and, the researcher, and the practitioner. (pp. 103-104)

A number of responses to this critique by S-STEP scholars (e.g. Loughran, 2004a) revealed that there continues to be ambiguity among self-study researchers. The critique of self-study methodology has not just come from doubters, but from supporters as well. For example, Zeichner (2007) claimed that S-STEP researchers should provide a broader context to their work, situating small studies within previous research. Russell (2005) questioned whether reflective practice could be taught.

Another common critique of S-STEP addressed during this decade was around methodology. There was a lack of understanding of 'how' S-STEP research worked in the early 2000s. Mitchell and Weber (2005) addressed this question of how (and by association why) in the introduction to their edited book: *Just who do we think we are? Methodologies for autobiography and self-study in teaching*. (Mitchell, Weber, & O'Reilly-Scanlon, 2005). Previously, Loughran (2004a) observed that self-studies of teacher education practices are characterized by how they respond to the underlying questions that have prompted the study, rather than through particular contexts or methods.

Still, there was no clear methodological template for S-STEP largely because such a template had not emerged. "Rather, self-study tend[ed] to be methodologically framed

through the question/issue/concern under consideration so that it invokes the method(s) that is most appropriate for uncovering the evidence in accord with the purpose/intent of the study" (Loughran, 2004a, p. 17). Samaras and Freese (2006) proposed that it might not be possible to have a fixed definition of S-STEP methods, but that the examples of contextual studies seek to share possibilities for the trustworthiness of each individual study. Yet, Pinnegar and Hamilton (2010) called for tighter methodological detail in this work. A number of researchers have addressed this limitation by referring back to an early tenet of S-STEP, which insists that the methodology rely upon borrowed methods to allow for the fluidity required to confront the tensions of teaching and answer individual research questions (Loughran & Northfield, 1998).

The ongoing peer review process of academic publishing revealed some important insights into S-STEP research. In the 2000s, S-STEP methods were best guided by answering the following questions: ‘‘Does the method employed actually help to shed light on the problem being examined? And is the method used able to uncover data that is valid and convincing for others?’’(Loughran, 2004a, p. 30). Methodologically, this was an important moment in the development of S-STEP scholarship because it allowed researchers to focus on sharing their work in public and concrete ways, thereby allowing the research to become accessible and transparent (Cole & Knowles, 1996).

Theoretically, the 2000s marked the extension of S-STEP research across a number of teaching contexts and settings. Through the fluidity of the methodological considerations and acceptance of multiple ways to draw on borrowed methods, S-STEP extended in rhizomatic ways through the discipline of teacher education. The literature in the 2000s began to address a number of questions about the contexts of contemporary

teaching in higher education. Some of these questions included: What are the personal and professional struggles of teachers? What are the unspoken rules of tenure in the academy? How can teachers align their beliefs with their teaching practices? And, what is the nature of learning to teach about teaching? (Cole & Knowles, 2000; Hamilton, 2004; Loughran, 2004a)

Looking Back to Look Forward

Pinnegar and Hamilton's (2010) Castle Conference paper entitled *What if we knew then what we know now?* provided insightful and authentic feedback as they re-examined some of their earlier work. They followed the work of Pinnegar and Hamilton (2009) to examine their own work with S-STEP research. This work represented a response by these S-STEP researchers to the pressure in the university to create more scientifically based educational research (Zeichner, 2009). Epistemologically, Pinnegar and Hamilton (2010) used a dialogic approach to share their self-studies with each other and enhance the process of knowing about knowing.

Dialogue between critical friends, colleagues, and the larger educational research community needs to be recorded and reported to contribute to the knowledge base of university teaching. This includes peer review through the many established forums of academic publishing and conference presentations; however, Pinnegar and Hamilton (2010) cautioned they were not providing enough detail about the process behind the writing. Pinnegar and Hamilton found that epistemological advances, as ways of knowing, must be linked to theoretical and methodological rigour.

Methodologically, Pinnegar and Hamilton (2010) expressed concerns around data collection and analysis methods deployed in self-study practice and research. Looking back, they found gaps in their work that concerned them:

> We would have written more transparently about our interpretation and understanding of the data analysis process itself. While we talked a lot about interpretation, we did not address interpretation specifically. Discussion of how we moved from having the data and how we moved from analysis to interpretation and how we made the data explicit in the analysis and in the interpretation seemed to be missing from our work. (p. 104)

Theoretically, Pinnegar and Hamilton (2010) reflected on the importance of anchoring each self-study in the literature of teacher education, and to make explicit in each text how these connections support the existing knowledge and contribute to the construction of new knowledge. Drawing on existing research to examine individual issues supports the validity of the theoretical findings of each self-study. Pinnegar and Hamilton advised that clear, explicit, and transparent connections between the data and the findings linked to the literature are crucial as self-study moves forward. The connections between self-study as practice and research must be reported accurately and supported by the existing body of literature. Pinnegar and Hamilton's process of looking back to look forward in their study is an important turning point in S-STEP research.

Summary of the Epistemological, Methodological, and Theoretical Considerations of S-STEP Research

Teacher self-study has its roots in the work of qualitative researchers who recognized the researcher is part of the research process (Brookfield, 2006a; Cole &

Knowles, 2000; Clandinin & Connolly, 1990, 2004; van Manen, 1990). Self-study is rooted in the epistemological recognition that personal history and experience are integral to the research process. Bullough and Pinnegar (2001) noted that when teachers study their teaching practice, they are concurrently studying themselves. In self-study research, the researcher is both the researcher and the participant of the research project.

Loughran (2006) proposes that one of the roles of self-study research for teacher educators is to contribute to the professional knowledge of university teaching (Loughran, 2006). S-STEP is a study of self-as-teacher, and may resonate with others in similar contexts. Loughran and Northfield (1998) noted the importance of sharing the outcomes of S-STEP research to promote the resonance of common experiences for teacher educators.

The principle of sharing the self-study is important to the epistemological implications of the research and is cited by a number of S-STEP researchers (Bullough & Pinnegar, 2001, 2004; Loughran, 2004; 2006; Russell & Korthagen, 1995; Samaras & Freese, 2006). One of the main tenets of self-study is that research is publicly shared with the intention of extending the body of literature on a particular construct (Bullough & Pinnegar, 2001). Loughran (2004) agrees with Bullough and Pinnegar (2001) and requires the self-study researcher to share their findings to improve teaching and learning for others, as well as for themselves.

Laboskey (2004) sees the epistemological project of self-study work as a process of determining that teachers know about teaching through the study of their practice. Self-study takes this process public, which leads to an extension of epistemological questions to others. Similarly, Fenstermacher (1994) asserted that

> the objective of teacher knowledge research is for teachers to know what they know…the challenge for teacher knowledge research is not simply one of showing us that teachers think, believe, or have opinions but that they know. And, even more important, that they know what they know. (pp. 50-51)

Knowing can be thought of as emerging from particular contexts, experiences, and life histories. To interrupt the reproduction of knowing through particular lenses of privilege, Brookfield (1995) suggested teachers practice critical reflection. Critical reflection requires that teachers look at the underlying assumptions and beliefs they bring to their teaching settings and contexts to inform the interrelationship between perspective and practice. Korthagen and Verkuyl (2002) stated that:

> one of the central aims of education is …to ensure that students of every race, social class, sex, and age are aware of, and give shape to, their own inner potential, strength, talents, value, and dignity, whereby others, including teachers, can provide support and guidance. (p. 44)

Epistemologically, teacher educators need to conceptualize and recognize teaching as value laden; this requires diligent examination through critical reflection (Brookfield, 2006a).

The theoretical implications of self-study reside in how studies are shared and evaluated within the larger discipline of teaching and teacher education. When studies are formalized through conventional academic writing and publishing processes, self-study contributes to the knowledge base of the field (Laboskey, 2004). The concept of audience (e.g.: Who is self-study written for?) resonates throughout the literature (Whitehead,

2004). Loughran (2004a) suggested that the potential audience would influence the process of inquiring into teaching practice.

The value of S-STEP research emerges from the response of the broader teaching audience. This response has been internationally widespread, manifest in S-STEP literature emerging from Canada, the United States, the Netherlands, Australia, and England. “The audience is the final arbitrator of the integrity of the work and is an increasingly strong determinant in shaping the manner in which self-studies are portrayed for others” (Loughran, 2004a, p. 29).

Further, the S-STEP audience provides a forum with numerous modalities for the dissemination of the literature. For example, the community of S-STEP provides compiled manuscripts from conferences that make new knowledge easily accessible through its website. This accessibility promotes a critique of self-study practice and inquiry, further pushing the knowledge base with responses from practitioners and scholars. Easily accessed studies also provide examples for new studies. Cole and Knowles (2000) believe that teachers and researchers can share important findings for the professional development of teachers. Finally, the sharing of S-STEP research encourages the examination of the work of teachers and teacher educators while simultaneously creating an informed audience for critique and modeling (Loughran, 2004a).

The research design of S-STEP emerges from the link between the need to know and share knowledge. The methodology of self-study research has evolved through these connections, recognizing that each teacher educator’s questions, concerns, or issues, must

be addressed through appropriate data collection, data analysis, and reporting methods borrowed from other qualitative research methodologies.

No ‘one true way’ to conduct a self-study has emerged (Pinnegar, 1998). This allows the flexibility required to address specific, contextualized research questions through borrowing methods from other qualitative research frameworks. The methods must be suited to answering the research question or issue under consideration and appropriate to the particular context of the study. Pinnegar (1998) noted that the methodology can employ a wide range of methods and reporting styles.

Context in a self-study refers to the particular teaching setting, time, and space. Context helps to determine the methods for the study. A well-defined context is important to audience, and will shape how teacher educators might interpret and interrogate others’ results in their own situations (Loughran & Northfield, 1998). The context of the study determines the method selection. Loughran (2004a) argued that self-study moves from reflection to research when it is extended to include the social, cultural, and political contexts of the teaching setting.

Debates of Rationality vs. Emotionality

The genre of self-study has been criticized for being emotional rather than rational (Denzin & Lincoln, 2005). Denzin and Lincoln referred to emotionality as the ways in which the design of a study draws on the personal experiences of the researcher, the form of the research report as a text written in the first person, and the way a study appeals to the emotional experiences of the reader, particularly in its resonance with the reader’s experiences and the meanings they give to those experiences.

There are qualitative researchers who support thinking that rationality emerges from emotionality. Holman Jones (2008) points out self-study texts focus on "how emotions are important to understanding and theorizing the relationship between self, power, and culture" (p. 210). Ellis (2004) states that "validity can be judged by whether it evokes in readers a feeling that the experience described is authentic and lifelike, believable and possible; the story's generalizability can be judged by whether it speaks to readers about their experience" (p. 133). Ellis (1995) describes a meeting with her graduate supervisor, Gene Weinstein, who expressed his need to bring emotion into the study of human behaviour. Ellis asked an important question that opened up the space for autoethnography: "Why does introspective data have to be hidden from social science research?" (p. 10).

Loughran and Northfield (1998) argue that in self-study the researcher is responsible for infusing emotionality into the study in the form of vulnerability. S-STEP researchers must be comfortable with being vulnerable to a critique of their teaching practice and their actions to genuinely examine the incongruence that rationalizes the purpose of the study. To problematize oneself in a practice setting requires an emotional perspective to reframe beliefs and practice (Feldman, 2002).

Bullough and Pinnegar (2001) warned "the articulation of the personal trouble or issue never really becomes research until it is connected through evidence and analysis to the issues and troubles of a time and place" (p. 15). Bullough and Pinnegar addressed this debate in their work on establishing guidelines for autobiographical forms of self-study. They saw the importance of joining biography and history in self-study research. Bullough and Pinnegar created guidelines for self-study research and acknowledged

"private experience can provide insight and solution for public issues and troubles" (p. 15). They found that self-study moves to research when issues confronted by the self have a relationship to the context and the time of the study.

Praxis

Freire's (1970) construct of praxis is reflection and action towards transformation. Transformation, referred to as reframing in the self-study literature, is often cited as an important tenet of self-study practice and inquiry. Freire (1973) identified the act of teaching as a knowledge-producing process that involves a critical look into a person's experience. As self-study continues to assume praxis through reflection and action for transformation, it can begin to challenge how our lives are mediated through systems of inequity such as classism, racism, and sexism and, thereby, we may improve the quality of learning for all students (Lather, 1991).

Praxis uses research to inform practice with the underlying goal of change or action (Hamilton, 1995, p. 34). Self-study holds the potential to facilitate this process for teacher educators. Connecting theory to practice links epistemologies and pedagogies (Laboskey, 2004). "Teacher education has a history of struggling with making connections between theory and practice. We believe that a major contributing factor to this difficulty has been the artificial epistemological and pedagogical separation between the two" (p. 827). Laboskey finds that self-study methodologies help practitioners understand their teaching settings, and this enhances a deeper understanding of particular teaching practices. Further, Laboskey and Samaras and Freese (2006) suggest that self-study research should be shared to contribute to the professional knowledge of teacher education and will lead to a contextual redefinition of the role of the teacher.

Limitations of the Methodology

Holman Jones (2005) called the critique of self-study a triple crisis of representation, validity, and praxis. This crisis, according to Holman Jones, is also a response to the ongoing dialogue of the nature of self and the world around questions of ontology, epistemology, method, and praxis. The dialogue asks how we can validate our research from texts that are partial, fragmented, and constituted by language, as well as told through the lens of particular privileges. To answer these questions, Holman Jones (2005) encouraged researchers to "look to the personal, concrete, and mundane details of experience as a window to understanding the relationships between self and other or between individual and other" (p. 766).

Representation is a term used in research that refers to the ability of researchers to adequately collect, interpret, and represent the meanings of the experiences of those who are being researched. Ellis (1995) and Lather (2007) reflect on their ability to extend the experiences of others into a text that authentically represents those experiences. Denzin and Lincoln (2005) referred to this as the fourth moment in the history of qualitative research; a moment when qualitative researchers begin to realize that they could not always rely on their data to authentically represent the lives and experiences of their research participants. For example, in their anthropological study of the Songhay people of Niger, Stoller and Oakes (1992) realized their participants had lied to them and their fieldwork was invalid, which made their data useless. In response, they shifted the focus of their study to a memoir of the research experience to become "an analysis of the clash between [their] world and the world of Songhay sorcery" (Denzin & Lincoln, 2005, p. 18).

In another example of the crisis of representation, Ellis (1995) shared her experience of researching people in two small fishing villages in the Eastern United States. Ellis told her participants that she was writing a book about fishing, and eventually she became well known in the community. She became an insider. She never disclosed that she was an ethnographic researcher studying the people of the community. Later, the community was deeply hurt at Ellis' portrayal of their lives when her study was published. In turn, Ellis (1995) wrote an article for *The Journal of Contemporary Ethnography* articulating the ways in which she deceptively gathered data and misrepresented the people of the fishing communities. This article prompted further debates on ethical data collection, analysis, and reporting (see Allen, 1997).

As a result of her experience, Ellis shifted her methodological focus from ethnography to autoethnography as a method for self-study. This shift helped to open up the space for autoethnography as a means of researching individual experiences and circumventing issues of representation and ethical research. This significant shift positions Ellis's work on autoethnography as a "way to make meaning through personal relationships …as a complement - rather than a replacement for - knowledge generated by more traditional qualitative research" (Holman Jones, 2004, para. 2).

Lather returned to the problems of validity and reliability in qualitative research addressed in her book *Getting Smart* (1991) by confronting issues of representation in her book *Getting Lost* (2007). For Lather (2007), *Getting Lost* is a process of uncovering the researcher's underlying values, beliefs, and the impact of these values and beliefs on the research process. It is a process of caution that questions the researcher's ability to authentically represent the voices of others. In *Getting Lost*, Lather wrote about the

tensions she felt in her writing of the experiences of women living with HIV/AIDS in her co-authored book *Troubling the Angels* (Lather & Smithies, 1997).

Lather experienced a crisis of representation as she struggled to share the words of women of colour, and of low socio-economic status, who were living with illness and joblessness from her position of a white, female, healthy, middle class university professor. She addressed this crisis through reflexivity, constantly looking at the underlying beliefs and assumptions researchers bring to the research project, and reciprocity, sharing the findings with participants as a form of member checking. Lather (2007) presented her writing to the women with HIV/AIDS in her study. These two processes satisfied Lather's crisis of representation, for now.

Loughran and Northfield (1998) referred to representation in their discussion of the tenets of self-study research. They suggest there is a need to follow a process of member checking with participants. "The difficulty for individuals is genuinely challenging interpretations of their own experiences. Being personally involved in experiences can limit one's ability to recognize oneself as a living contradiction and therefore impact the self-study" (p. 12). Loughran and Northfield suggest that working with colleagues opens up spaces for analysis of experiences, as well as spaces for the reframing of teaching practices.

Cole and Knowles (2000) method of reflexive inquiry supports a contextual description of "knowing set amid a complex array of historical, political, societal, local community, school and personal contexts and circumstances" (p. 1). Research questions emerge from emotional experience, which offer incite/insights to investigate the relational theoretical and conceptual frames existing around that experience. The

emotionality of teaching and learning experiences can inform the rationality in an analysis. Authentic emotional reporting of the data and data analysis helps me to "create, interpret, and change [my] social, cultural, political and personal life" (Keltchermans & Hamilton, 2004, p. 767).

Ethics of Self-Study Research

Brandenburg and Gervasoni (2010) define ethical practice "as the adherence to commonly agreed upon ethical guidelines when conducting educational research" (p. 33). Appropriate ethical conduct is an important aspect of self-study research (Berry & Loughran, 2002, Mitchell, 2004; Pinnegar & Hamilton, 2009). Mitchell and Weber (2005) cite a number of ethical issues around self-study that require deep examination. These issues ranged from "concerns of ethical acceptability, confidentiality, and anonymity to concerns of addressing sensitive and critical issues such as how self-study can become more central to (and documented within) institutional change and transformation"(p. 8).

There is a long-standing debate around ethical concerns for self-study forms of research (Mitchell, 2004). Ethical concerns in teacher research exist, although some proponents assume the stance that since the study is of 'self' there are no ethical concerns. Self-study is insider research, where the researcher is positioned inside the study, a position of particular privilege (Manke, 2010). This privilege offers particular subjective insights that are different from the more objective observations of outsider researcher. Mitchell (2004) cited this as an under-worked area, while Brandenburg and Gervasoni (2010) saw it as an under-theorized aspect of self-study research. Mitchell (2004) took on this task to "provide a framework for identifying the ethical issues in self-

study research by teachers and teacher educators that ought and ought not be of concern during the review and planning processes" (p. 1396).

Lee and van den Burg (2003) asked researchers to consider if students are being exploited to meet the needs of the research. Mitchell (2004) held that experimentation in teaching practice could pose issues for students and warned against any practice that would challenge student's beliefs or values or threaten a student's well-being. Mitchell's warning contradicts the application of a critical pedagogical framework that seeks to unpack assumptions, beliefs, and underlying values, as well as open up the analysis of inequities within our life worlds (McLaren, 2003). This is an important ethical consideration for S-STEP researchers.

Loughran (2004a) established the importance of working with colleagues in self-study. The need to include the perspectives of colleagues as a way to inform self-study research is well documented in the self-study scholarship (Brookfield, 2002; Cole & Knowles, 2000, Loughran, 2004a). However, Mitchell (2004) was concerned that collaborative inquiry through dialogic relationships may propose unwelcome insights into ineffective teaching by colleagues. Further, there may be oppositional stances on the nature of good teaching and pedagogical practice. And, there can be authorship problems if ownership of the research is not clear in collaborative studies. Mitchell suggested researchers avoid this ethical conflict through pre-negotiation with colleagues regarding the process. Brookfield (1995) established these guidelines for choosing colleagues in collaborative research: (a) those familiar with the context of each other's work, (b) strong communicators, and (c) those interested in supporting each other study and in possibly reframing their teaching practice.

Another ethical consideration is the possibility that the findings of the study link to the need for institutional change (Mitchell, 2004). Context considers the place, space, and time of each study. Context must be made transparent to give the study validity in its scope (Loughran, 2004a). Yet, revealing the context for each self-study can present ethical problems for some researchers. Loughran noted that teacher educators sometimes publish studies that focus on their own teaching setting and practices. The ethical dilemma is the possibility of causing harm to the individuals associated with the institution.

To confront this dilemma, researchers can turn to non-obtrusive methods of research. Non-obtrusive methods do not involve human contact and, therefore, do not require research ethics approval (Creswell, 2005). Hamilton (2002b) argued that self-study researchers who use institutional documents are within research ethics. Conducting a thematic analysis of particular institutional documents and placing this analysis against the contemporary theoretical frameworks is a way of confronting these particular ethical issues.

Method and Research Design

This self-study examines my practice of university teaching; therefore, I was the principal participant in this study. However, it is important that self-study involve the voices of students, colleagues, and the literature (Brookfield, 2002; Cole & Knowles, 2000; Hamilton, 1998; Loughran, 2004a; Samaras & Freese, 2006). One of the tenets of self-study is that collaboration with students and colleagues must be employed to gather a triangulated approach to data collection (Loughran, 2004a). To meet these guidelines, the data was triangulated with: (a) the voices of students through the qualitative data

collected in student evaluations of teaching from 2008-2011, (b) collaborative work with colleagues, and (c) an analysis of institutional documents including faculty guidebooks, job descriptions, employment contracts, and employee manuals.

Data Collection

Brookfield's (2002) practice of drawing on four perspectives: the lens of self, the lens of students, the lens of colleagues, and the lens of the literature guided the process of selecting and collecting the pedagogical artifacts to build the data sets. Cole and Knowles' (2000) practice of writing personal histories, keeping teaching journals, collaborative inquiry with colleagues, and researching school contexts also guided this process. These strategies facilitated a triangulated approach to the data collection, and extended the data sets beyond self to other.

The first data set of artifacts was collected before the study and includes artifacts representing the lens of self like: (a) my philosophy of teaching statement developed in 2008, (b) my 2008 personal reflective teaching journal collected while teaching a six week course on teaching and learning theory, and (c) the narratives of four disorienting dilemmas from my teaching and learning experiences between 2005 and 2008 written in 2011. The artifact from the lens of students was one set of qualitative responses from student evaluations of my teaching collected from 2008-2010. The artifact from the lens of colleagues was data from a previously published co-authored research study on The Imposter Syndrome (Cope Watson & Smith Betts, 2010). The artifacts from the institutional documents included: (a) the course syllabi for the course 2008-2009, (b) a 2011 job description and performance evaluation which was available for this study, (c)

the teaching contracts from 2008-2012, and (d) the faculty handbook and guidelines documents. (see Table 2, p. 94)

The second data set represented pedagogical artifacts collected during the study. Artifacts from the lens of self included my 2011 personal reflective teaching journal collected while teaching a six-week course on teaching and learning theory. The artifact from the lens of students was one set of qualitative responses gathered from student evaluations of teaching collected from 2011. Artifacts from the lens of colleagues included: (a) a teaching observation and recorded debrief with a colleague, and (b) the data from a duo ethnography with a colleague on gendered authority in education (see Table 3, p. 95).

The pedagogical and institutional artifacts that composed the data sets played an important role on this autobiographical form of self-study. The following artifacts represented the data sets for the study.

Philosophy of teaching statement (2008). My philosophy of teaching statement was a document that reflected the state of my philosophical orientation to teaching informed by my lived experiences, my critical reflections on those experiences, and the literature on teaching in higher education contexts (see Appendix A). Angen (2000) encouraged researchers to be clear and explicit about their philosophical orientations to the context of the research study to address issues of researcher subjectivity. Declaring beliefs about teaching aligns with notions of substantive validity. Substantive validity requires that the researcher conduct a preliminary investigation of their own beliefs and values around the research problem.

My philosophy of teaching was grounded on principles of critical pedagogy (Freire, 1970, Giroux, 1981), feminist pedagogy (bell hooks, 1989, 1994, Maher & Thompson Tetreault, 1994) and adult education (Brookfield, 1995, 2006; Pratt, 1998, 2001). I acknowledged there was a normalizing curriculum of schooling which maintains the social order. I confronted this curriculum by: (a) avoiding the banking model of teaching, a model where teachers deposit knowledge into student's minds and students accept this knowledge without question (Freire, 1970), (b) supporting a dialogical relationship where teaching and learning are mutual activities, viewing myself as "a helper of learning" (Brookfield, 1995, p. 209, and, (c) teaching with a problem-posing method derived from Zimmet's (1984) method of raising each student's consciousness from a literal consciousness (making the obvious obvious), to an interpretive consciousness (making the obvious dubious) and to a critical consciousness (making the dubious obvious).

I also declared that I was drawn to the concept of the feminist classroom (Maher & Thompson Tetreault, 1994) where all voices were heard, knowledge was collectively constructed, the power differential between teacher and student was minimized, and the particular bias of each individual was examined in relationship to epistemological formation. I thought my role as a university teacher was to support learners as they develop new knowledge based on previous experiences or ways of thinking.

Reflective teaching journal. The reflective teaching journal was written during two six-week teaching contracts in 2008 and 2011. I held this part-time teaching position for each of the years between 2008 and 2011. The journals were double-entry journals. First, I recorded my thoughts and reactions to my lectures as they occurred on one side of

the page, and then I returned to those recordings to reflect on them and find connections to the literature and previous lived experiences, and determine possible actions. Journal keeping over time allowed me to look at changes in my teaching practice over the four years. Elliot-Johns, Peterson, Allison-Roan, and Ramirez (2010) used reflective journals in their self-study to include "personal reflections, perceptions, and questions" (p. 81). They also employed a thematic analysis to extract emerging common and divergent themes.

Disorienting dilemmas. Self-study is often incited by a problem that initiates inquiry. A dilemma is often cited in the self-study literature as an impetus to inquiry into teaching practice (Loughran, 2004a). Loughran noted that the dilemma is not always negative, but is linked to a particular challenge, issue, or concern. As experienced teacher researchers have consistently noted (see, for example, Boyle, 2002; Berry & Milroy, 2002; Mitchell, 2002; Mitchell & Mitchell, 1997), it is not so much that which works well that attracts the researcher's attention as that which does not work as anticipated.

I included an autobiographical representation of four of the significant moments of my teaching history in higher education. I considered these moments disorienting dilemmas, a term Mezirow (1990) used to describe an internal or an external personal crisis representing discord between our existing meaning structures and environments. Dilemmas as problems that incite inquiry are similar to aspects of Shulman's (1992) and Mitchell and Mitchell's (1997) investigation of research questions that emerge from the researcher's own experiences, not from the experiences of an external observer (Loughran, 2004a). For example, Clandinin (1995) studied the dilemmas she experienced in her narrative inquiry to understand her own story of becoming a teacher

educator. For Clandinin, the examination of a dilemma carried a different expectation than traditional forms of research. Examining personal dilemmas leads to a different type of research question appropriate for self-study methodologies (Loughran, 2004a). Research questions emerging from dilemmas are often linked to Whitehead's (1989) notion of a living contradiction: Why am I teaching one thing and enacting another thing?

Berry (2010) suggested researchers follow Brookfield's (1995) approach to assumption hunting to uncover possible explanations for tensions between beliefs and actions in teaching. Warning that embedded assumptions can be challenging to find, Berry suggested self-study researchers turn to Mezirow's (1990) process of examining disorienting dilemmas.

> Reflecting on a disorienting dilemma and the way one responds to it offers a pathway to recognizing embedded assumptions and how they contribute to a particular pedagogical perspective, and is key to reframing practice in ways that better align intentions and action. (Berry, 2010, p. 29).

I chose four disorienting dilemmas to include in this study. I chose these dilemmas based on their significance in my memories and experiences of teaching and learning in the university. I wrote the texts for the dilemmas during this study. The full texts of the dilemmas are included in the appendices (See Appendix B). These four experiences incited changes in my thoughts, actions, and teaching practice. Although the first three disorienting dilemmas occurred before I was teaching the course that is the object of this study, they were significant to the history and background of my teaching experiences.

The first disorienting dilemma occurred in 2003 when I learned to move my own level of consciousness from a literal interpretation of my life-world to a critical interpretation of my life-world. I call this narrative *An Unconscious Life*. The second disorienting dilemma described my introduction to feminist theoretical frameworks for teaching and learning, and the sense of disequilibrium about my world and my place in it. This narrative is called *No Turning Back*. The third disorienting dilemma was a 2007 teaching/facilitating experience where my beliefs about teaching and learning were challenged, examined, and reconstructed. This narrative was called *Sideways.* The final disorienting dilemma described my first teaching position in higher education in 2008. This narrative is called *Fear*.

Student evaluations of teaching (SETs). Zeichner (1999), Fenstermacher (1997), and Barnes (1998) noted the importance of including the perspective of students in any self-study research. Brookfield (1995) stated that without student feedback, it is impossible to gain insights into teaching practice and equally impossible to gain insights into reframing or transformation of teaching practice. Loughran (2004a) also noted the value of including student data in self-study and saw student's views as fundamental for teachers to understand their practice.

I collected the SETs from the large undergraduate course I taught between 2008 and 2011. I included only the qualitative data in this study, since the quantitative data was not consistent through the years. The quantitative data changed when the evaluation form changed in 2009. The qualitative responses were collected through an open-question format and solicited a number of comments from students (Creswell, 2005).

In 2008, there were 262 students in the course, and data was collected from 72 qualitative responses. In 2009, there were 418 students in the course, and data was collected from 106 qualitative responses. In 2010, there were 363 students in the course and data was collected from 86 qualitative responses. In 2011, there were 470 students in the course and data was collected from 133 qualitative responses.

Critical colleagues. The third data set provides data through the lens of my colleagues. I selected colleagues based on Brookfield's (1995) recommendations that they: (a) are experienced teachers in the area of study, (b) can communicate clearly, and (c) are engaged in helping improve practices of teaching. Bullough and Pinnegar (2001) saw working with colleagues in self-study crucial to "the ongoing need to move beyond oneself and to grasp alternative viewpoints on situations" (p. 313). Loughran and Northfield (1998) proposed seeking alternative perspectives on experience as an important tenet of self-study research. Brookfield (1995) suggested, "we need our colleagues to help us know what our assumptions are and to help us change the structures of power so that democratic actions and values are rewarded, both within and outside our institutions" (p. 36). Cole and Knowles (2000) also spoke about gathering observational data from colleagues to support the reflexive inquiry method. To begin, researchers need to "clearly explain the purpose and focus of your inquiry and how the colleague can facilitate your research" (Cole & Knowles, 2000, p. 89). Critical colleagues can offer professional critique in meaningful ways to enhance learning and better inform the research process (Bullough & Pinnegar, 2001). Samaras and Freese (2006) also noted that self-study should not be conducted in isolation, but in collaboration with colleagues.

The first artifact in this data set is the observation of teaching practice by a colleague. In 2011, there were two observation sessions of the two-hour lecture. The observations were three weeks apart. Two weeks after the second observation, there was a two-hour debriefing session recorded and included in the data set the analysis. My colleague conducted teaching observations as part of her practice in faculty development. A pre-determined teaching evaluation process was followed. Cole and Knowles (2000) support using this process "because [you] are mainly interested in having a description of [your] practice documented in print rather than [your] colleagues' impression or interpretation of [your] practice, it is vital that you develop a recording system that will help you achieve your goal" (p. 89).

The second artifact was data from a research study I conducted with a colleague in 2010 (Cope Watson & Smith Betts, 2010). In this study, we recorded our experiences as new doctoral students, university researchers, and teachers for eight months through our email conversations. The research question in this study was: Do our email conversations provide us with clues to explain our imposter feelings? The thematic analysis revealed three themes: fear, family, and fellowship.

Brookfield (2006b) cited feelings of impostership as significant barriers to critically reflective practice. These barriers include a tendency to accept blame for failure in a particular teaching context, an inability to ask colleagues for support, and a sense of responsibility for all actions in the teacher student relationship. In her study of beginning teachers, Britzman (1991) determined that "because they took on the myth that everything depends on the teacher, when things went awry, all they could do was blame themselves rather than reflect upon the complexity of pedagogical encounters" (p. 227).

The third artifact in this data set was a duo ethnography with a colleague that explores notions of gendered authority (Norris & Cope Watson, 2011). In this study, we followed the duo ethnographic method to examine how we experienced authority as students, teachers, administrators, and an administrative assistant. Duo ethnographers regard their stories as data that articulate how attitudes and beliefs on given phenomena are both learned and unlearned (Norris, 2008). Working in tandem, they critically juxtapose and dialectically interrogate each other's personal stories (Norris, 2008).

Institutional documents. The fourth artifact in this data set was the institutional documents that influenced my teaching practice in higher education. These documents frame the institutional conditions of the teaching setting and were the documents that defined my work. These artifacts included: (a) the course syllabi for the course, (b) my job description and performance evaluations, (c) the teaching contracts for the courses I taught, and (d) the faculty handbooks and faculty guidelines for my teaching positions. The part-time teaching position in this study was not a union position or governed by a collective agreement.

Methods for Data Analysis

S-STEP does not push specific methods for data analysis. Samaras and Frees (2006) cite the importance of allowing S-STEP researchers to select their own methods, allowing for flexibility in addressing particular research questions. In this self-study, I used inductive thematic analysis to draw themes out from the artifacts in the data sets. To analyze the data sets, I used the general method of inductive thematic analysis as proposed and outlined by Creswell (2005). Thematic analysis can be applied to all qualitative methodologies (Creswell, 2005, 2007).

Preparation of the data sets for thematic analysis. Preparing the data for analysis was the first step in the inductive thematic analysis process (Creswell, 2005). All of the data sets were organized by separating them into piles by artifact. The data sets were also organized through Brookfield's (2006) lenses for critical reflection: of self, students, and colleagues.

Once the process of organizing the data was completed, it was ready for a preliminary exploration. "A preliminary exploratory analysis in qualitative research consists of exploring the data to obtain a general sense of the data, memoing ideas, thinking about the organization of the data, and considering if you need more data" (Creswell, 2005, p. 237). I read and reread the data sets to gain a sense of the data and any emergent themes. To record this preliminary process, I used a memo sheet to record my thoughts. This memo sheet helped me to link forward and back between the data sets and the inductive thematic analysis process. Once I felt I had a strong sense of the data, I was ready to begin the coding process. "Codes are labels used to describe segments of the text. Codes can address many different topics such as: setting and context, perspectives held by participants, participant's ways of thinking, processes, activities, strategies, and relationships to social structures" (Creswell, 2005, p. 238).

Level 1 analysis: Open coding. In the first level of analysis, I organized the data sets from each of the lenses of self, students, my colleagues, and the institutional documents. In level one analysis, the data sets collected from the first four lenses of the study were organized for analysis, read and reread with note taking in the margins (Creswell, 2005). Once the data was organized, I completed the open coding process to segment the data into categories.

Open coding is the process to form initial categories of information from the data sets (Creswell, 2005). The process for open coding is to read through the text and assign words or phrases to categorize the data. To identify the codes, I extracted common phrases I thought were significant to the text, always looking back towards the preliminary analysis and the research problem and the research questions.

There were 56 preliminary codes gathered from the level one analysis. Creswell notes it is not uncommon to have a high number of preliminary codes. “Through initial data analyses, you may find 30 to 50 codes” (Creswell, 2005, p. 243). The findings are presented in tables for a visual representation in Appendix C. After each table, there is a description of the findings to deepen the overall picture of how the data is processed from its raw state. Table 6, Table 7 and Table 8 represent the frequency of codes gathered from each of the data sets (see Appendix C).

Level 2 analyses: Axial coding. In level two analyses, an axial coding process of the level one analysis reduces the data beyond content analysis to look for relationships between the data sets, research questions, and literature. Axial coding is the examination of codes for overlap and redundancy in order to collapse the codes into themes (Creswell, 2005). Themes are broader categories used to “form major ideas in the database” (p. 243).

The inductive approach through axial coding sorted the data into thematic structures and moved the data to where it was ready for the level three analyses. All of the data was entered into an excel workbook to store it in one place. I set up a workbook with separate pages for each of the data sets. Each of these pages was colour-coded to distinguish the source of the codes and themes through all phases of the analysis. I

transcribed all of the text that I had underlined in the data sets into one worksheet column. I added additional columns for the codes and the data set source of the codes. Each worksheet represented the codes for each data set, including the exact text that informed the code selection. This helped with the back checking process to ensure the themes matched the codes. I sorted the data for each data set and copied and pasted the major codes into another worksheet. I labeled this worksheet 'axial coding'. Once I had all of the codes together in one worksheet, I collapsed them into six themes based on the meanings derived from the texts. All of the themes and codes were in one worksheet. I created a worksheet called the axial coding check; here I checked all of the codes against the themes to ensure accuracy.

Here is a summary of this process after the data was transcribed into excel: Step 1: Count the codes in each data set; Step 2: Sort the data by codes; Step 3: Move codes into themes using the text data; Step 4: Define the themes to give them meanings; Step 5: Review the data sets to rename the codes into the themes; Step 6: Compile all of the codes and corresponding themes into one worksheet; Step 7: Sort the codes by themes to check for consistency; Step 8: Check the text against the definition of themes to ensure consistency.

Level 3 analyses: Selective coding. Selective coding is the final phase of the inductive thematic analysis. The selective coding process narrows the raw data into specific segments of data organized by themes to address the research questions. In this phase, the six major themes emerging from level one and level two analyses were linked and related to the research questions. In level three analyses, the themes that emerged from the level two analyses were organized as themes pertaining to the conditions of my

teaching practice and setting to address the research questions. These themes were later juxtaposed against the fourth lens, the literature, for the final analysis. Table 4 represents the Level 3 Analysis: Selective Coding.

Credibility and Transferability of Data Collection and Data Analysis

In his critique of Bullough and Pinnegar's (2001) guidelines for autobiographical forms of self-study, Feldman (2003) asked for clarity around credibility. Feldman acknowledged that the findings in a self-study might not claim truth, but the findings must at least be believable. Citing Lather (1991) on the importance of developing measures for credibility, Feldman proposed a set of criteria to make self-studies more credible and transferable.

Feldman's (2003) criteria are grounded in existentialist philosophy as a means of examining individual teacher identity through experiences and emotions, opening up the space for transformation:

> 1. Provide clear and detailed description of how we collect data and make explicit what counts as data in our work. 2. Provide clear and detailed descriptions of how we constructed the representation from our data. 3. Extend triangulation beyond multiple sources of data to include explorations of multiple ways to represent the same self-study. 4. Provide evidence of the value of the changes in our ways of being teacher educators (p. 28).

Self-study has the goal of reframing teaching practices. Feldman cited the need to make links between the purpose of the research and an action/evaluation of the research.

The way in which the findings of self-study research are reported is important for credibility and transferability. Bullough and Pinnegar (2001) found that: "If a researcher

can show that she has followed conventions with care, including recognized methods of inquiry, then she can assert the authority of her claims" (p. 15).

Ethics Clearance Process

This self-study has been cleared through the Research Ethics Board of the university (File # 10-228, Expiry April 30, 2012). Self-study research requires ethics approval when it positions students as a member of identifiable groups or as an identifiable individual (Mitchell, 2004). Additionally, if a teaching setting is identifiable in the study, research ethics approval is required (Mitchell, 2004). According to Mitchell, students of teacher educators are adults who are capable of informed consent. This eliminates the need for parental consent for students who are children or minors. Mitchell (2004) also contextualized research ethics by linking ethical considerations to the research questions. He suggested that the research question informs the need for ethical practice, particularly when teachers are researching with students.

CHAPTER FOUR: THE FINDINGS

This chapter presents the findings through the thematic analysis process described in the methods section of Chapter Three. Six major themes emerged in the analysis of 56 predominant codes. The major themes were: (a) Teaching Practice, (b) Application of Teaching Philosophy, (c) Teaching Persona, (d) Sustainability of Employment, (e) The Normalizing Curriculum of University Teaching, and (f) The Institutional Conditions of Part-time Teaching. In this chapter, I present the findings from the data gathered from the thematic analysis by each theme. I also discuss how they are connected to the research questions.

Thematic analysis is not without criticisms. The counting of the codes to reduce the data into themes is resonant with quantitative analysis. This can be interpreted as a way to change qualitative data into quantitative data, which loses richness and located-ness within the context of the study (Creswell, 2005). I addressed this critique by giving the themes meanings based on the text from the data sets and linking the themes to the research problem and the research questions.

Review of the Research Problem and the Research Questions

The purpose of this qualitative study was to inquire into why it was difficult for me, (representative of) a part-time university teacher in a mid-sized, primarily undergraduate university, to enact the critical pedagogical practices I espoused in my philosophy of teaching statement. The secondary purpose was to apply the findings of the study to reframe my university teaching practice in a way that met my need to enact my beliefs about university teaching while complying with the broader geo-political

conditions of part-time university teaching in Ontario (Loughran, 2006; Russell & Loughran, 2007).

The main research question for this study was: Why is it difficult for me, as a part-time teacher in an Ontario university, to enact my critical pedagogical beliefs about university teaching? The research sub-questions guided this exploration into the research problem. The research sub-questions for this study were:

1. What is my university teaching practice in the large lecture hall? (as revealed by selected pedagogical artifacts: my student evaluations of teaching, my work with critical friends, and my reflective journal)?
2. What are the particular geo-political conditions and changes of part-time teaching in Ontario universities that may be impacting or shaping my teaching practice?

There was a large amount of data from the findings in this study. For clarity, I placed the codes and themes into matrices to show how the process unfolded. I included some of these matrices in this chapter to add clarity to the discussion. I added the remainder of the matrices to Appendix C. According to Miles and Huberman (1994), "matrices help to gain or to maintain an overview, because data and analysis are held together; to identify rapidly where additional analyses are necessary, to compare data and interpretations of data, and to communicate the results of a study" (p. 93). As well, I provided detailed textual descriptions of the six major themes that emerged from the coding process. At the end of the chapter, I summarized the findings.

Major Themes

Six major themes emerged from the open coding and axial coding analysis. Table 4 (see p. 145) represents the Themes of Significance and the Meanings of the Themes.

Table 4

Themes of Significance and Meanings of Themes

Theme of Significance	Compiled Codes	Meaning of Theme
Teaching Practice	Teaching Practice; Engagement, Effective, Grading, Teacher Knowledge, Rehearsal, Technology, Pace and Timing	The actions that comprise the teaching practices cited in the texts.
Application of Teaching Philosophy	Praxis, Application, Assessment, student evaluations of teaching, Collaboration, Constructivism, Design, Dilemma, Effective Teaching, Formative Feedback, Interactivity, Transformative, Reflection, Research, Reframing, Respect,	The links and gaps between the stated philosophy of teaching and the teaching practice.
Teaching Persona	Interpersonal Skills, Caring, Respect	The personal characteristics and attributes of the teacher cited in the texts.
Sustainability of Employment	Fear, Imposter Syndrome, Identity, Pressure, Roles	Personal and institutional conditions that influence practice connected to employment sustainability.
Normalizing Curriculum of University Teaching	Hidden Curriculum, Performative, Compliance, Consciousness, Culture, Fellowship, Mastery, Mentor, Model, Power, Professor, Rigour, Teaching Assistants, Transmission, Voice	The implicit codes of behaviour and teaching practice that shape teaching practice.

Institutional Conditions	Rules and Regulations, Class Size, Duty, Environment	The explicit conditions of teaching contexts and teaching settings that shape teaching practice.

Theme 1: Teaching Practice

The major theme teaching practice was compiled from the codes in all of the data sets that linked to teaching practice, student engagement, effective teaching, grading practices, teacher knowledge, rehearsal of lessons, communication, knowledge, use of technology, and pace and timing. These codes were grouped as the literal actions cited in the texts of the data as actions of teaching. This theme informed the inquiry in this study by providing a description of my teaching practices through the lens of self, students, and colleagues. The analysis in this theme focused on the incongruity between my beliefs about and practice of teaching. The analysis opened a space to examine the changes I made in my teaching practice between 2008 and 2011. These changes were connected to an increased understanding of how the geo-political conditions of part-time teaching shaped my teaching practice. This theme addressed the first research sub-question: What is my university teaching practice (as demonstrated by selected pedagogical artifacts: the student evaluations of teaching collected between 2008 and 2010 and the student evaluations of teaching collected in 2011, the disorienting dilemmas written in 2011and the reflective journals from 2008 and 2011)?

In the analysis of this theme, I found that in 2008 I was not fully prepared for work as a part-time university teacher. Even though I had a lifetime of experience as a teacher, and a teacher of teachers, I did not have all the requisite skills to make the transition from being a teaching assistant of 20 students in a small seminar, to being a teacher of 250 students in a large lecture hall. This lack of preparation emerged as fear during my first year of teaching. This quote was from the disorienting dilemma called Fear:

> The first time I assumed the role of a teacher in a university course; I felt like I had left my body and abandoned the bumbling idiot on the stage, who was talking,
>
> fumbling with the slides, fiddling about, and almost blind with fear.

I also expressed my fear in my teaching journal from 2008:

> I am not ready to teach. I feel pressure to teach. I will have to pay down the line if I don't accept this offer to teach.

This quotation connects to the fear I felt of the institutional systems that would determine future job opportunities. I felt I had to accept the offer to teach or I would be passed over in the future. Since my future goal was to become a university teacher, I accepted the offer, even though I was not confident that I could be an effective teacher in a large classroom of 250 students.

My teaching experience as a teaching assistant in a small seminar of twenty students had not prepared me for the transition to teaching as a large-scale, large-class practice. The data from my teaching journal in 2008 revealed that I struggled with the mechanics of teaching in the large class:

> Pace and Timing: They (students) asked me to slow down so they could copy the notes.
>
> I was rushed and confused tonight. I didn't spend enough time on theory.
>
> That lecture was ill timed.
>
> Organization and rehearsal: I need to prepare better for this lecture. I need to organize my notes and rehearse. It takes me four hours to prepare the slides for a 30-minute presentation.

Content Knowledge: I did not have expert content knowledge to teach Behavioural and Cognitive Learning Theory.

Teaching Large Classes: I did not have any experience teaching in a large undergraduate classroom.

Technology: I can't see the screens.

SAKAI is down and the students don't have the notes.

I cannot work the sound.

I have to call for support almost every week.

Why can't I embed YouTube clips into my slides?

It is embarrassing to ask for help from students. I look like an idiot and they are not tolerant of any lack of technological skills.

Academic Rigour: Am I being rigorous enough?

Are the lectures too simple?

Do I try to over teach as a way of enacting rigour?

Do I have too many slides?

Similarly, the data from the SET's between 2008 and 2010 revealed that students perceived I was not prepared to teach in the large university class:

The professor is not organized.

There is a lack of planning.

There is too much information.

We need more discussions.

There is too much overlap with other courses.

I also found that I thought my teaching practice was not rigorous enough. This finding was linked to my interpretation of academic freedom. As a non-union contract worker, I was not part of the university policy on academic freedom that protects full-time faculty in their teaching, scholarship, and service work to the university and the broader community. I found that I was reluctant to bring my critical perspective to the classroom without the protection against discipline under the umbrella of academic freedom. Here are some examples of the texts from the data sets that build this theme from the 2008 reflective teaching journal:

> I am not being rigorous enough; I think the lectures are too simple. I simplified this lecture; I just took out the confusing slides. The slides confused me.
>
> Do I over teach as a way of enacting rigour? I have too many slides.
>
> I could just add some critical theory here. Is rigour critical thinking and thought?
>
> I should move to problematizing the existential situation.

I also wrote about academic rigour in the Disorienting Dilemma entitled *Fear*:

> But each week I stuck to the slides I had been given. I was afraid to change them.
>
> I didn't know the subject matter well enough.

In 2011, I became less concerned with academic rigour and a shift in my confidence and practice was evident. Here is an example from the 2011 reflective teaching journal:

> I don't know how to be in this place. This is the first year I used my own slides. I was afraid to change them from the previous professor's slides because of rigour.
>
> I hated the feeling of not being the teacher I wanted to be, I needed to change.

I did not really understand the concept of academic rigour in 2008, yet I was concerned that I was not rigorous enough. There were some references in the qualitative

data from the SETs to my content knowledge, but there were no references to my lack of academic rigour. So, I may have been comparing my teaching practice to teachers I had observed as a student and teaching assistant. This concern was self-imposed. I did not have any data to confirm or negate that students wanted more or less academic rigour in the course. In 2011, I began to make connections between my own knowledge of the content, my ability to teach it in a critical way, and the courage to make some changes. That is when I started using my own power point slides.

I also found that my limited access to training and development opportunities impacted my ability to develop my teaching practice. Because I did not have access to orientation, training, and development, I was not able to move my practice beyond what I had observed as appropriate teaching practices. For example, I lectured more than I engaged students in interactive teaching methods (Freire, 1970). I assumed control over all aspects of the instructional design and I did not gather formative feedback about how the students were experiencing the learning environment (Brookfield, 2006). I had no way to gauge if the students were learning. In this way, I found I was unconsciously silencing the voices of student because I was not listening to the feedback they provided through the SETs (Maher & Thompson Tetreault, 1994). Although I had the data from the student evaluations of teaching, I had not formalized a process of compiling this data and integrating the feedback into my practice (Loughran, 2004). In an unconscious way, it is possible that I considered some of the feedback, but I had not made distinct and clear connections between the voices of the students and the practice of implementing changes in my course design.

I silenced the voices of the students in another way in the classroom. I continued to assert traditional teacher/student power relations and make decisions about who gets to talk. For example, I took control in the lecture and was reluctant to allow individual students to speak or ask questions. I was afraid I would not be able to form an appropriate answer in the moment, due to lack of confidence, or that individual students would talk for too long and interfere with my agenda. I was more concerned with delivering the course material than with the student learning process (Brookfield, 2006).

In the analysis of my teaching practice between 2008 and 2010, I found I was (re) enacting the teaching practices of my own professors. For example, I was enacting behaviours that contradicted my own beliefs about good teaching; (a) I was reproducing the teacher student power differential; (b) I was controlling all aspects of the course without listening to the voices of students; (c) I was not honouring multiple knowledge; and, (d) I did not question the rules and regulations of my organization. I had not unpacked how I had become entrenched in the discourse of practice within my teaching setting. I had become part of the hegemonic structure of the university by unconsciously reproducing the teaching practices that I had learned through the normalizing curriculum of university teaching.

I continued to use the slides created by the previous professor of the course because I assumed they were academically rigorous. I continued to use similar assignments and examinations. I did not have the confidence in my ability to apply academic rigour to my work or make changes that aligned with my critical pedagogical perspective. I assumed I needed to follow the curriculum designed by the previous professor of the course. The curriculum of the course was originally constructed as four

modules of the foundations of education, blending historical, sociological, psychological, and philosophical theory. As a foundations course, it was designed and delivered by four full-time faculty members. Eventually, part-time teachers took over each module. Each new part-time teacher was handed the course outline and the power point slides from the previous professor. It was implied, but not stated, that the curriculum should remain unchanged. Therefore, when I first took over the Psychology Module of the course, I reproduced the curriculum, used the existing PowerPoint slides, and adopted the existing textbook.

I was imitating the teaching practices of the professors I had observed in the large lecture hall. I stood on the stage behind the podium and delivered the course material to the students. Students did not have any input into the curriculum, learning outcomes, instructional design, or assessment. I did not ask students what they would like to learn about the course material (Brookfield, 2006). Loughran (2006) and Russell and Loughran (2007) refer to this social convention as the traditional professor/student relationship. Similarly, I was reproducing the hegemonic structure that Delpit (2006) refers to as the culture of power and I was silencing the students. In this way, I participated in upholding the traditional norms of the student/teacher power relationship. I was not brave enough to change my teaching practice to align with my beliefs about teaching. This analysis revealed these distinct gaps between my beliefs about and practice of teaching.

In 2008, I wrote a philosophy of teaching statement grounded in the praxis of three themes in critical pedagogical theory: (a) avoiding the banking model of education, (b) using a dialogical teaching method, and (c) applying a problem-posing approach to

teaching and learning (Freire, 1970). In my analysis, I discovered I was somewhat successful in applying this philosophy to small seminars of twenty students in a social science course, but not in the large classroom in an educational psychology course. The connections to the geo-political conditions of part-time teaching began to be clear. The literature cites a lack of preparation for teaching as one of the many challenges of part-time faculty work (Puplampu, 2004; Rajagopal, 2002; Webber, 2008). In 2011, as a result of this analysis, I changed my teaching practice and applied my beliefs about teaching in the classroom. I re-designed the lectures into comprehensive lessons with a beginning, middle, and end. I applied what I had learned about teaching from my studies in the M.Ed. and B.Ed. programs. There is evidence of these changes in the data from my teaching journal in 2011:

> Tonight, I read my beliefs about teaching to the class.
>
> I told students tonight: Watch what I do, how I model what I am teaching you.
>
> I told myself: Be explicit about how and why you chose each instructional technique.
>
> I am trying to judge through formative feedback each week how learners are experiencing the learning environment and how they are conceptualizing and applying the course material. The feedback is good, but I need to ask better questions.
>
> Learning outcomes for each week are helping students focus on the course material.
>
> This is a lesson, not a lecture. A lecture is one of many instructional techniques. There will be mini lectures in this lesson. There will also be small group

> discussions, questioning, think, pair, share, video clips followed by brainstorming, and a closing.

These changes helped align my beliefs about teaching with my practice of teaching, but there were still a number of challenges linked to the institutional conditions of teaching a large class. For example, these comments came from my teaching journal in 2011:

> The group is so large I cannot maintain engagement. I try to use a variety of instructional techniques to keep them engaged but it is so difficult.
>
> I need to put the mid-way break back in, 90 minutes is too long to hold their attention.
>
> I can't keep 300 students engaged.
>
> The lecture hall is dim and the seats are too comfortable. I have caught a number of students sleeping.

The institutional conditions of the large university class are linked to the broader geo-political condition of changes in the way we teach university students to meet budgetary constraints (CAUT, 2010). So, although I made significant changes in my teaching practice to help me confront the challenges I was experiencing in the large class, I could not overcome the institutional challenges of teaching large classes. I explore this more deeply in Chapter Five.

Theme 2: Application of My Philosophy of Teaching

The second emergent theme was the application of my philosophy of teaching. The meaning of this theme was rooted in the manifestation of philosophy into practice. This theme substantiated the links and gaps between my stated beliefs about teaching and my teaching practice. This theme is linked, but different from the first in the sense that it

examines the micro practices of teaching. Codes in the texts of the data sets included: praxis, application, assessment, course evaluation feedback, collaboration, constructivism, design, dilemmas, effective teaching, formative feedback, interactivity, transformation, reflection, research, reframing, and respect. This theme also addressed the research sub-questions: What is my university teaching practice (as demonstrated by selected pedagogical artifacts: my student teaching evaluations, my work with critical friends, and my reflective journal)? What are the particular geo-political conditions of part-time teaching in Ontario universities? And, how is my university teaching practice shaped by the larger geo-political conditions of part-time teaching in Ontario universities?

When I examined my philosophy of teaching statement, I found that I was not enacting my argued beliefs about teaching in my practice of teaching. These findings were evident through the data collected in my teaching journal from 2008, and my student evaluations of teaching from 2008-2010.

My philosophy of teaching statement declared that:

> I am concerned with the hidden curriculum of schooling that, according to critical pedagogues Freire (1970) and Giroux (1981) reinforces social structures by maintaining race, class, and gender constructions through education. I acknowledge there is a hidden curriculum of schooling that seeks to maintain the social order.

But there was no evidence in the data that demonstrates I confronted this concern in my teaching practice. I did not operationalize my concern into action. I also declared in my teaching statement:

> To make sense of this process of the hidden curriculum, I encourage students to confront their naïve level of consciousness and to begin to question their life worlds through interpretive and critical levels of consciousness. I invite students to look for covert or dubious meanings in their lives, seek out paradoxes, and search for monolithic constructions and reproductions, and question the conditions under which they exist.

Again, there was no evidence in the data that I carried through on this practice while I was teaching the course between 2008 and 2010. I wrote a teaching statement based on my practice as a teaching assistant in a Women's Studies course where I worked with twenty students and course content that demanded a critical analysis. I was not able to shift this belief into practice in the large lecture hall where I taught educational psychology. I found that I could not apply these aspects of my teaching philosophy across different teaching contexts. Here is another example from my teaching statement:

> I avoid the banking model of teaching, a model where teachers deposit knowledge into student's minds and students accept this knowledge without question.

But the data from my teaching journal (2008) indicated that this is exactly what I did:

> I read the power point slides provided by the previous professor (all 66 slides).
>
> I did not allow students to speak in class because I was afraid I would not be able to answer their questions, or that they would consume valuable time and I would not get through all of the slides.

In an attempt to avoid the banking model, I claimed in my teaching statement that:

> I teach from Pratt's (1998) developmental perspective; "to develop particular ways of thinking or problem solving" (p. 46) based on each individual's previously accumulated knowledge.

The data revealed that I did not align my practice with Pratt's developmental model. Pratt's model would honour and respect previous knowledge. I did not listen to students when they declared that the course material was too similar to the concurrently required Psychology and Child Studies courses. From the student evaluations of teaching 2008-2010:

> The course material always overlaps with my other courses.

I did not apply any audience analysis or gather any information regarding students previous or existing knowledge. I was teaching as telling (Russell & Loughran, 2007).

These are examples of actions that were in direct conflict with my intentions. Brookfield (2006) cautions university teachers against the practice of writing a teaching philosophy and not following through with congruent actions in practice. He warns that students can detect these disparities. According to Brookfield, a teacher's credibility depends on congruence between beliefs and actions.

In 2011, I tried to pay attention to praxis: the application of theory to practice. But, I did not specifically address the critical pedagogical themes I identified in my philosophy of teaching statement (banking model of education, dialogic relationships with students, and problem-posing as a way of learning). The data revealed that I was making some connections between the theories I was teaching and my practices in the classroom. The code of praxis was assigned to comments that represented the application

of theory to practice. In the data set of SETs from 2011, there were four comments about praxis:

> Great application of theory to practice
>
> There was much more content that was applicable
>
> Practical application was useful and important
>
> Self-reflection and encouragement to critique is useful

In the data set from the lens of colleagues, praxis was the most predominant code. The texts indicated that praxis was at the forefront of my thoughts and reflective practice. With colleagues, I discussed the concept of praxis as an important part of my teaching practice. These are my comments gathered from the recording of the debrief interview that took place after a colleague observed two of my lectures in 2011:

> Colleague: You are doing everything the literature on teaching says to do.
>
> Me: After each class, I reflect on the way it went and change things for the next class. I ask for formative feedback each class. I act on it. I tell students how I act on it. I provide an agenda for every class. I write learning outcomes for each class and check back to them.
>
> Colleague: You shared the learning outcomes; this is supported by the literature.
>
> Me: I do a review at the beginning of each class. I do a closing for each class. I take the principles of adult learning and I apply them to the lesson design.
>
> Colleague: You always ask them to apply what you are teaching. You are always reminding them that they are learning from building on their own experiences. You tell them what you are doing and why you are doing it.

Me: I try to be as explicit as possible as to what I am doing and why I am doing it. I tell them this is who I am, and this is my orientation to teaching.

Colleague: Do you always play music? You are there on time, and you set up the room. The cards are a neat way to do audience analysis and measure comprehension.

Me: For me, audience analysis is a big piece of the pedagogy. I always conduct review of the previous lecture based on the formative feedback I gather. From now on, I will focus on the formative feedback I gather from students rather than on the year-end student evaluations of teaching.

Colleague: You are a phenomenal teacher.

The data gathered from the lens of colleagues with the observation of teaching and debrief interview in 2011 was very positive. This was congruent with the data gathered from the lens of students in 2011, which was also positive. In 2011, there were no negative comments on the SETs. Through the reflective process in this study, I had changed my teaching practices, but I had also changed my beliefs about teaching. I was no longer committed to the three themes of critical pedagogy that I espoused in my philosophy of teaching statement. I had changed my approach to teaching to adapt to the changing contexts of my role as an instructor who was responsible to meeting curriculum requirements and to the dynamics of teaching in a large undergraduate course.

My teaching philosophy was developed when I was a teaching assistant in a small seminar of twenty students. When I was a teacher in a large university class, I found it difficult to enact my declared beliefs about teaching grounded in a critical pedagogical stance. In 2011, I (re)visited my teaching statement in a reflective way to identify the

incongruities. In Chapter Five, I extend this analysis located in the literature around enacting a critical pedagogical stance in university teaching (bell hooks, 1994; Breunig, 2006; Ellsworth, 1989; Gore, 1993)

Theme 3: Teaching Persona

The next major theme referred to the personal characteristics and attributes of the teacher cited in the texts from the data. Predominant codes connected to this text included interpersonal skills, caring, respect for students, and teacher identity. There were a number of codes in all of the data sets that described the perceived competencies and attributes of an effective teacher. This theme also helped to address the research sub-questions: What is my university teaching practice (as revealed by selected pedagogical artifacts: my student teaching evaluations, my work with critical friends, and my reflective journal)? What are the particular geo-political contexts of part-time teaching in Ontario universities? And, how is my university teaching practice shaped by the larger geo-political conditions of part-time teaching in Ontario universities?

Interpersonal skills can be defined as the particular attributes I wished to emulate as a university teacher. This theme represented the actions that portrayed a need to develop a relationship with students and support them in their learning environments. In my philosophy of teaching statement, I declared that

> I view myself as a "helper of learning" (Brookfield, 1995, p. 209). Therefore, I interpret my role as a teacher in higher education to support students as they develop new knowledge based on previous experiences or ways of thinking.

I searched the data to find evidence of how I embedded this view into my practice of teaching. In the data set of the lens of students, there were 72 citations of the code

interpersonal skills, and 61 citations were positive. This represented approximately 33 % of the qualitative comments. Here are some examples of the positive comments from SETs between 2008 and 2010:

Friendly

Fun

Approachable

Great teacher

My favourite professor

Fantastic

Enjoyable

Entertaining

Interesting

And some examples of the negative comments:

Boring

Rude

Not interesting

Not enjoyable.

I found the comments about interpersonal skills gathered from the SET data were either sparkly or cruel. I didn't find them helpful in the overall assessment of my ability to create a positive teaching persona, and I tended to gloss over the sparkly comments and focus on the cruel comments. I was concerned that the chair of the department would view these comments literally and they would reflect poorly on my teaching performance. This concern was tied to the need I felt to be popular and to attain positive

SETs. The literature on SETs confirms that part-time and full-time university teachers have a perceived need to attain positive comments from students (Denson et al.., 2007; Fish, 2010; Webber, 2008). I explore this correlation further in Chapter Five.

In 2011, I was still trying to develop a positive teaching persona with students in the course. Interpersonal skills were cited in the data from the 2011 SETs 25 times. This represented about 39% of the qualitative comments. There was a significant change in the qualitative comments in 2011. I received no negative or cruel comments. Here are some examples of the sparkly comments:

Enthusiastic

Engaging

Fun

Good

Great

Excellent

Involved

Relatable

Good Rapport

Interesting

Awesome

Caring was another predominant code grouped within this theme, which is also connected to an ability to demonstrate a caring attitude towards students. In the first set of SETs collected between 2008 and 2010, the code of caring was cited 21 times,

representing approximately 9% of the comments. Here are some examples of the positive comments that were coded under caring:

Available

Encouraging

Understanding

Involved students in learning

Super helpful

Appreciative

Approachable

There were also a few negative comments:

Disinterested

Did not care if we listened

Was not accessible

In the second set of SETs collected in 2011, caring was not a predominant code. It was cited only twice and represented approximately 3% of the qualitative comments. Both of the comments were positive:

Really involved with students and knows how to get them involved

Good prof, established nice student-teacher relationship.

By analyzing this data, I was able to see how my actions, rooted in the persona I constructed for myself, may have contributed to the difficulties I experienced in aligning my beliefs about teaching with my practice of teaching. For example, the need to be liked, be popular, and portray a caring attitude was connected to attaining positive

comments in the SETs. I was conscious of the importance of having favourable SETs and this need shaped my teaching persona.

> Sometimes students stop me in the halls and tell me how much they love my class. I ask them what it is exactly that they love, and I ask them to be specific.

The qualitative data from the SETs showed a slight shift between the set of SETs collected between 2008 and 2010 and the set of SETs collected in 2011. The SETs were a source of anxiety for me. The SETs were the only performance evaluation gathered by the employer. They were reviewed each year and had the potential to determine future employment opportunities (which is discussed in the next section as Employment Sustainability). My teaching persona was linked to attaining positive SETs.
This is one way that the institution and the broader geo-political conditions of part-time teaching shaped my teaching practice.

Teacher identity was also a predominant code grouped under the major theme of Teaching Persona. Teacher identity referred to the intersection of a teacher's perception of self-as-teacher and the social/cultural constructions that circulate in particular discourses. I constructed my identity in my organization over time. I occupied a number of roles: a full-time administrative assistant, graduate student, and a part-time teacher. I thought of myself as an administrative assistant who was a graduate student, and a part-time teacher. The data from my 2008 reflective teaching journal revealed a sense of discomfort with my role as a teacher:

> Am I a professor, a teacher, an instructor? What am I? The students call me professor. The syllabus says Professor Georgann Cope Watson. What am I? I feel like a professor when I am teaching. Can I become a professor?

I found that not having a clear identity or rank for my teaching role at the university where I worked was problematic. At the beginning of this study, I identified myself as a part-time professor, but I was told I could not use this term because I had not attained the official rank of professor. The course syllabus (written by another professor) named me as Professor Georgann Cope Watson and the students often called me Professor Watson. The terms that circulated in my organization were part-time teacher, part-time faculty, sessional faculty, contract faculty, and adjunct faculty, but there was no singular way to address part-time teachers. This lack of a title contributed to my confusing feelings around identity.

Clance and Imes (1974) introduced the Imposter Syndrome: a syndrome typically associated with high achieving women academics that attributed their success to chance, rather than skill and competency. The imposter syndrome emerged as a predominant code in the data gathered from the lens of colleagues. This was partly because one of the artifacts in this data set was data gathered from a research study conducted with a colleague about how we experienced and confronted the Imposter Syndrome. It also emerged in the other two artifacts from the lens of colleagues. Here are some examples of the texts coded as the imposter syndrome:

> I talk about the Imposter Syndrome a lot. I have a lot of questions about it.
>
> This is the first year I used my own slides for the course. I was afraid to change them. The slides I inherited were from the previous professor who also wrote the textbook for the course.

> I always think of a professor as a white, educated, older male. He stands at the podium and transmits knowledge. I can't see myself as that professor.

I found that my lack of self-consciousness interrupted my ability to enact my beliefs about university teaching. An analysis of my reflective teaching journal, my disorienting dilemmas, and my work with critical colleagues revealed a lack of sense-of-self and a sense-of-place as a teacher. Here is an example from the 2011 reflective teaching journal:

> I was a female without a PhD, I was an administrative assistant, and I was a part-time teacher. The lack of identity was a barrier to developing my sense of self-as-teacher.

I struggled to create an identity for myself as a university teacher. I also struggled to reconcile my orientation to an ethic of caring. This was a distinct area of tension. Here is an example from the reflective teaching journals (2008) showing how I experienced this tension:

> What is it that makes me so concerned about the relationships I have with the students?

Here are some examples around teacher identity taken from the debrief session with a critical colleague:

> In the 70s it was easy to tell who the faculty was. You know, the hounds tooth jacket with patches types.
>
> I juggle multiple identities here, I am a complex person.
>
> To many faculty, I am still the girl who sells the gym memberships.
>
> I feel like an entertainer, I am an edutainer.

And from the reflective teacher journals:

> Am I a professor, a teacher, an instructor? What am I? (2008)
>
> Can I become? Can I cross the boundaries between staff and faculty?
>
> I am looking for my place here. (2008)
>
> Who am I? (2011)

Teaching persona emerged as an important theme in the analysis. The literature on organizational culture is connected to teacher identity. I was not part of the organizational culture of the department where I taught in the university and where I worked. Without a connection to this culture, I was unable to settle the tensions I felt around my role in the department as a part-time teacher. The concept of the invisible part-time faculty member resonates throughout the literature (Rajagopal, 2002; Puplampu, 2004; Webber, 2008). In Chapter Five, I expand on how my research findings are congruent with the research on part-time faculty and university organizational culture.

Theme 4: Sustainability of Employment

The next theme combined a number of codes that informed a concern about job security and employment for part-time university teachers. This was a major theme that referred to the personal and institutional conditions that influenced how part-time university teaching practice was connected to employment sustainability. Codes cited in the texts were fear, the imposter syndrome, teacher identity, pressure to teach, and roles. This theme addressed the third research sub question for this study: How is my university teaching practice shaped by the larger geo-political conditions of part-time teaching in Ontario universities?

Sustainability of work intersected with the themes of teaching philosophy, teaching practice, and the normalizing curriculum of university teaching. Here is an example of how this theme emerged from the debriefing interview with a critical colleague after the observation of teaching sessions in 2011:

> Wrapped up in my persona is fear, I want to keep working. The student evaluations of teaching make me grumpy; sometimes they are so useless, like the YOU SUCK one. That one stays with me always, even though I know I don't suck. The student evaluations of teaching make me focus on the negative side, I get emotional with them. I gloss over the sparkly stuff and only see the negative stuff. When you try so hard to engage, you read, you try, you practically do cartwheels and you are exhausted. The questions on the student evaluations of teaching do not even apply. It is someone else's idea of good pedagogy, and not necessarily aligned with your beliefs about teaching or practice of teaching, therefore not really applicable. But the evaluations of teaching are the only way that the administrators have to check performance.

I found that in my organization, job security for part-time teachers was tenuous. It was linked to fluctuating demand due to fluctuating student enrollments, sabbatical or medical leaves of full-time faculty, organizational budget constraints, and individual job performance. Most importantly, it was linked to the lack of membership in the part-time teachers union that was granted to all other part-time teachers at the university where I worked. In the negotiation process between the university and the union, the faculty where I worked was granted omission from the collective bargaining unit. I felt there was no job security in my faculty. As a part-time teacher I did not know how these

institutional conditions would affect my employment opportunities from year to year. This institutional condition would extend beyond my experience to any other part-time teacher in Ontario without membership in a collective bargaining unit.

At the university where I taught, there were a limited number of part-time faculty positions. The teaching positions I held were not governed under any collective agreement or bargaining unit. The process for hiring part-time teachers was not clear. Normally, an email was distributed to full-time faculty listing all the available courses that required an instructor. Full-time faculty had first priority to choose any overload teaching work from this list. Once that process was complete, a second email was distributed to part-time teachers. It was not clear who composed the list, or how part-timers maintained their position on the list. Part-time teachers argued their interest and preference for teaching positions by responding to the email. Then, the teaching jobs were offered to individuals. Normally, a confirmed offer was extended within one month of the beginning of each course. Each semester, this process was repeated. I found this uncertain process contributed to my concerns over employment sustainability.

Part-time teaching contracts were offered at the discretion of the employer. The analysis revealed that employers make decisions based upon the summative feedback of performance collected through student evaluations of teaching. The analysis revealed that SETs were strongly correlated to the practice of teaching for part-time teachers. Here are some of the texts from the lens of colleagues that revealed this connection gathered from the debriefing interview with a colleague after the teaching session observations in 2011:

> The fear of getting poor student evaluations of teaching influences who I am in the classroom.

I spent the weekend compiling the qualitative responses from my student evaluations of teaching, I get focused on the negative stuff and I get emotional and lose rationality.

I was surprised when I saw the comment that 'the prof is rude" and I hoped that my Chair wouldn't see that one. I have to be careful not to be rude.

I need course evaluation therapy each May.

I am thinking about the student evaluations of teaching when I teach.

The data revealed a distinct connection between the ability to enact a particular pedagogy and the performance evaluation of teaching through SETs. Fish (2010) noted that SETs are not designed to measure all pedagogical practices. Webber (2008) also noted that some part-time teachers are reluctant to embed feminist pedagogy principles into their practice. The participants in her study reported that some students resist any teaching practices that do not follow the traditional model where the teacher acts as the master of knowledge and students absorb the knowledge without question.

The broader geo-political context of part-time teaching in the university is connected to the theme of sustainability of employment. Shifts in the labour market in Ontario have created an overabundance of unemployed university teachers (CAUT, 2010). These shifts are connected to the decrease in full-time and tenure-track positions and an increase in part-time teaching positions grounded in the need for universities to meet budget constraints. This shift has created more competition for a limited number of part-time teaching positions. In order to sustain employment, I remained conscious of how my practice of teaching would be evaluated by students. This is one way the institutional and geo-political conditions of part-time teaching shaped my teaching

practice.

Theme 5: The Normalizing Curriculum of University Teaching

The normalizing curriculum of university teaching refers to all of the implicit teaching and learning hidden under the explicit teaching and learning. This was a major theme in this self-study and it emerged on two levels. First, it emerged as the ways in which I was conditioned to behave as a university teacher educator the normalizing curriculum of my own education. Next, it emerged as the ways in which I reproduced the implicit expectations for particular behaviours that students will adapt as they complete their education. The meaning of this theme was the implicit codes of behaviour and teaching practice that shape teaching practice. The codes that contributed to the construction of this theme included: the hidden curriculum, performative teaching, compliance, consciousness, culture, fellowship, mastery, mentor, model, power, professor, rigour, teaching assistants, transmission, and voice. This theme addressed the third research sub-question for this study: How is my university teaching practice shaped by the larger geo-political conditions of part-time teaching in Ontario Universities?

In the 2011 reflective teaching journal, I recorded my thoughts on why I was having difficulty enacting my critical pedagogical beliefs about university teaching:

> I am afraid to enact what I know about teaching. (2011)
>
> Being a constructivist (and calling myself one) reveals a major gap between my actions and my theories. (2011)

The data from the reflective teaching journal further revealed distinct gaps between my stance to equalize teacher/student power relations through the rules and regulations I enforced in the classroom.

I told students: Be present, bring energy, and enthusiasm.

Cell phones are not allowed in this classroom, there is no texting, pay attention to me. If I see you texting, I will call you out.

Interact with each other. In this class, you have to talk to each other. Do not avoid this learning activity, you must turn and talk to someone.

You will participate in this lecture. You will be active learners.

These quotes directly contradict my expressed need to be respectful to students and encourage them to take responsibility for their learning. They also imply a method of inducing shame on students who were caught texting or not participating. I did not feel good about these practices, but I did not engage in a reflective practice to help me sort through the underlying assumptions about university teaching I brought to the large classroom. On the one hand, I wanted control in the lecture hall, and, on the other, I wanted students to control themselves. In 2008, I had some comments on the SETs that created tensions around how to reconcile this:

The professor does not have control over the class.

She needs to make students listen. There is too much distraction in the course.

This tension was linked to my confusion over the norms of being a university teacher and the need to enact my beliefs about teaching.

Before I completed the analysis in this study, I was not conscious that I was a participant in the normalizing curriculum of university teaching. I was not conscious of that had been conditioned to behave in particular ways when I was at university. In the classroom between 2008 and 2010, I reproduced the particular behaviours I learned from observing other professors while I was a student and a teaching assistant between 2002

and 2007. When I began teaching in a large lecture hall in 2008, I tried to imitate the teaching styles and instructional techniques of the professors I had observed. In this way, I was reproducing the social order through enacting the normalizing curriculum of the teacher/student power relation. Here are some examples from the data gathered from the disorienting dilemmas of how the normalizing curriculum of university teaching emerged unconsciously through modeling:

> I have adopted the social construction of the university professor. (Fear)
>
> I never thought about how imposing a particular pedagogy could be equally problematic. (Sideways)
>
> For me, questioning meant asking a few leading/value -laden questions to make students see what I wanted them to see. (No Turning Back)
>
> Is this teaching or conducting a lesson? (No Turning Back)
>
> I want them all to see what I see. (Sideways)
>
> My particular pedagogy was best. (Sideways)

I taught students about the hidden curriculum of schooling, but I was not conscious I was participating in the normalizing curriculum of university teaching (teaching as I was taught). The implication of this finding is part-time teachers would benefit from reflective practice and self-study of their teaching practices, as a way to examine if their beliefs about teaching were congruent with their actions in the classroom.

I also found the curriculum I had developed and delivered was missing an introduction to multicultural education. Although I referred to acknowledging multiple epistemologies and honouring all voices in my philosophy of teaching statement, there were no references to how I enacted these declarations in my teaching practice. I

discovered that my own curriculum of teacher education had no references to multicultural education. I experienced a normalizing curriculum that left out multiple ways of knowing. I did not take any courses in multicultural education, cultural diversity, or multiple epistemological formations. I unconsciously chose to leave out a multicultural education in my practice of university teaching. I was teaching as I was taught, further reproducing hegemonic structures by privileging the voices of the dominant group and silencing the voices of marginalized groups.

In 2011, I began to question my role in the normalizing curriculum of university teaching. These self-reflective comments were gathered from my reflective teaching journal in 2011:

> I have to question if I am imposing a particular power through imposing a particular pedagogy.
>
> Not everyone thinks critically, some want to master the knowledge and I won't do this.
>
> I have to be authentic; the key is to find out where that authenticity lives.
>
> I worry about my own normalizing curriculum of teacher education.
>
> How did I learn to be a university teacher? How much of this am I reproducing/imposing?

In 2011, I was conscious of the ways in which the normalizing curriculum of university teaching impacted my teaching practice. I began to change my practice and integrate what I knew about good teaching into my lectures and lessons. I also revised my philosophy of teaching statement by writing three principles of practice. I share these practices and principles in Chapter Five.

Theme 6: Institutional Systems

This theme referred to the explicit institutional conditions where I worked that shaped my teaching practice. This theme addressed the third research sub-question for this study: How is my university teaching practice shaped by the larger geo-political conditions of part-time teaching in Ontario Universities? There were three predominant codes grouped in this theme: (a) rules and regulations of the university, (b) Student Evaluations of Teaching, and (c) teacher identity.

I was not clear about the rules and regulations I needed to follow when I was teaching at the university where I worked. I found that the expectations around the teaching and administrative functions for part-time teachers were not clear. I developed my practice of university teaching to align with the texts in the institutional documents of my organization including the faculty guidebook, employment contracts, and information on the human resources website. I did not have the opportunity to question any of these texts, or to discuss the meanings of these texts with my supervisor. I found the texts in the institutional documents threatening to my job security, so I structured my practice to reside within my interpretation of the expected behaviours. The texts that seemed threatening to me were drawn from the employment guidelines in the faculty guidebook:

Graduate students can work no more than 10 hours per week.

Teaching assistants can have no more than 9 appointments.

Part-time teachers cannot teach more than 2 Full courses per academic year.

You must declare all other teaching contracts.

Adhere to health and safety act.

Follow the Faculty Guidebook.

Contracts can be cancelled at any time.

These texts created tensions for me because the exact meanings were not clear and there was no way to gain clarity of my roles and responsibilities as a part-time teacher. For example, my part-time teaching contract was for 195 hours over sixteen weeks. I was a part-time graduate student at the time and this contract exceeded the restriction of only working ten hours per week. I had no way to know if this rule applied to me, and I did not question it because I wanted to remain employed. There was no orientation meeting or new part-time teacher training sessions in the department where I worked.

Teacher identity was also linked to the theme of institutional conditions. I felt I needed to create an identity as a teacher, learn the hidden codes of behaviour of the organization, and then build the appropriate persona. Here are some comments from the reflective teaching journals in 2008 and 2011 about how I felt as a teacher at the university where I worked:

Perform, be funny, and entertain them. (2008)

Am I using smoke and mirrors to mask my lack of teaching skill? (2008)

I feel like a teacher, I feel embodied when I teach. (2011)

Be energetic and enthusiastic. (2011)

I feel performativity is linked to maintaining my job (2011).

These comments reflect tensions about my sense of belonging as a part-time teacher in the institution where I worked. I tried to reconcile my role as a teacher, but I found I did not have enough access to the organizational culture of the department where I worked to

become part of that culture. This theme also emerged in the literature as a challenge for part-time teachers (Cole, 2009; Jaye, Egan, & Parker, 2006; Webber, 2008).

SETs are embedded in the institutional system as the predominant method for evaluating part-time teaching. SETs were gathered at the end of each teaching session. In the faculty where I worked, all part and full-time faculty were evaluated with the same questionnaire. It was not clear who developed the survey questions. Part-time teachers did not have input into the construction of the questionnaire and, therefore, I had no way to individualize how my particular pedagogical practice was evaluated. I had no agency in the process of evaluation of my teaching. Normally, I received my teaching evaluations within six months of the end of the course. It was stated in the faculty guidebook that the evaluations would be used to evaluate my teaching performance in my organization. I found that most of the data from the SETs was not helpful in shaping my teaching practice. Here are some examples of comments:

> The class size is too large for interactivity. Just lecture and tell us what will be on the exam.
>
> The room is not set up for active learning.
>
> Cut the fluff and tell us what we need to know for the exam
>
> Course material overlaps with other courses.
>
> This is a repeat of another course I took.

According to the student evaluations of teaching from 2008-2010, some students wanted to engage with the course material, interact with each other, watch video clips, and have small group discussions. Other students wanted to listen, take notes, and regurgitate information on exams and assignments. I found that students wanted me to be

an ‘edutainer’, engaging them with entertaining strategies as I presented the course material. Similarly, in 2011, I found that student comments centered on the delivery of the course material rather than content.

I found that some of the questions on the evaluation form were not relevant to teaching a large class of 250 to 300 students. For example, these questions were part of the survey: ‘the instructor has established rapport with students in this course’ or ‘the instructor was flexible in terms of timelines’. I could not meet these expectations within the constraints of teaching a large undergraduate course, yet the data collected from these questions were factored into my overall score.

I found a connection between my teaching practice and my need to meet student’s perceived assessments of good teaching. In some ways, I was teaching to the evaluation form. For example, I would try to ‘demonstrate respect and interest in students’ by asking them to visit my office or speak to me at break and after lecture, or I would ‘encourage student ownership and self direction’ by telling them to take responsibility for their own learning and take workshops to enhance their writing skills. I found I made a conscious effort to attain positive student evaluations of teaching, and thus, increase my chances of securing future employment opportunities.

Table 5 (see p. 181) presents a summary of the selective coding analyses. In Chapter Five, I deepen the analysis of the findings by examining the difficulties I encountered when I tried to enact my beliefs about teaching in my university teaching practice in the large classroom. I frame this analysis within the broader geo-political contexts of university teaching and within the three themes of part-time university

teaching I found in the literature: (a) the challenges of part-time faculty work, (b) the university organizational culture, and (c) the normalizing curriculum of university.

Table 5

Selective Coding

Research Question	**Themes From The Inductive Thematic Analysis**	**Themes From the Literature**
What is my university teaching practice in the large lecture hall? (as revealed by selected pedagogical artifacts: my student evaluations of teaching, my work with critical friends, and my reflective journal)?	Normalizing Curriculum, Teaching Persona, Sustainability of Employment, Institutional Conditions,	The Challenges of Part Time teaching University Organizational Culture The Normalizing Curriculum
What are the particular geo-political conditions and changes of part-time teaching in Ontario universities that may be impacting or shaping my teaching practice?	Normalizing Curriculum, Teaching Persona, Sustainability of Employment, Institutional Conditions, Teaching practice, Application of Teaching Philosophy Normalizing Curriculum Sustainability of Employment Teaching Persona Institutional Conditions	The Challenges of Part Time teaching University Organizational Culture The Normalizing Curriculum The Challenges of Part Time teaching University Organizational Culture The Normalizing Curriculum

CHAPTER FIVE: DISCUSSION, IMPLICATIONS, AND CONTRIBUTIONS

The primary purpose of this self-study was to use S-STEP as a heuristic to critically analyze how the geo-political contexts of university teaching shaped my teaching practice as a part-time teacher in an Ontario university. A secondary purpose was to apply the findings of the study in reframing my university teaching practice in a way that would allow me to enact my beliefs about university teaching (Loughran, 2006; Russell & Loughran, 2007). In this chapter, I situate my findings from the thematic analysis in the literature on critical pedagogy in university teaching, teaching large university classes and three themes of part-time university teaching that I found in the literature, (a) the challenges of part-time teaching in Ontario universities, (b) university organizational culture, and (c) the normalizing curriculum of university teaching. Additionally, I discuss how the findings of the study helped to reframe my teaching practice, I present the implications of the study for theory, practice, and research related to university teaching, particularly as applied to part-time teaching. In this discussion, I argue that the challenges I experienced were in part connected to the larger geo-political condition in which Ontario universities now find themselves in.

The particular geo-political context of part-time teaching in Ontario universities has resulted in the increased use of part-time university teachers as one means to cope with decreased public expenditures on post-secondary education (OCUFA, 2009b). Puplampu (2004) observes that Ontario has one of the lowest provincial expenditures on post-secondary education in Canada and, consequently, university administrators are increasingly required to meet the economic challenge of decreasing budgets through mandatory budget rescissions. A broader strategy currently being explored in Ontario is

the differentiation between university mandates, a strategy that also implicates higher percentages of part-time teachers (Clark et al., 2011; Weingarten & Deller, 2010). Recently, The Drummond Report (2012) recommended a 1.5% spending cap for post-secondary institutions. However, this spending cap would not account for inflation, human resources expenses, or increased student enrollments, and would result in a cut in the budget (OCUFA, 2012). Part-time faculty are less expensive to support than full-time faculty, since they do not require year round salaries, benefit packages, support for ongoing research projects, permanent office space, or administrative support (Puplampu, 2004; Rajagopal, 2002; Webber, 2008). The analysis in this study is foregrounded in the labour market shift where almost 40% of faculty members in higher education in Canada are employed part-time (Rajagopal, 2002). The findings in this study suggest that part-time employment status can influence a part-time teacher's ability to enact particular pedagogical practices.

Critical Pedagogy and University Teaching

In my philosophy of teaching statement, I aimed to integrate three of Freire's (1970) principles of critical pedagogy into my teaching practice: (a) avoid the banking model of teaching, (b) create a dialogic relationship with students, and (c) apply a problem-posing method of teaching. In analyzing my data, I did not integrate any of these principles into my teaching in a large university classroom. Instead, I reverted to a teaching practice that was teacher-centered (the banking model of teaching). Upon first examination, I blamed myself for this; however, as I reviewed and reflected on the data, I found connections between my teaching practices and the broader geo-political conditions of part-time teaching.

In my disorienting dilemma *Sideways*, I described a 2007 teaching experience when I attempted to integrate a critical pedagogical practice in an education course. The course content was centered on families and literacy and grounded in the teaching and learning theory of Piaget and Vygotsky (as cited in Santrock et al., 2005). I was a teaching assistant in this course and, as such, led weekly seminars, graded assignments, and assigned participation grades. I tried to avoid the banking model of teaching (Freire, 1970) by using discussion as a way of teaching (Brookfield, 1995). I also wanted to encourage all students to participate in the discussions so I used a system where no student was allowed to speak a second time until every student spoke at least once. I also employed a system of rotating chair where the student who was currently speaking chose the next speaker. During our discussions, I refused to speak and always directed the discourse back to the group. I thought I was enacting my beliefs about teaching by creating an environment for dialogue. But to my surprise, these practices were met with student resistance.

This is similar to what Ellsworth (1989) calls the repressive myth of enacting critical pedagogy. When participation is attached to grades (an institutional condition), I found that the students in this course did not want to participate in sharing their voice, nor did they want to listen to all voices or consider other's experiences or ways of knowing. The students had been conditioned by the broader system of the normalizing curriculum to perform certain behaviours for the externally imposed reward of grades. In this experience, the students in my class were unwilling to risk those rewards in the interest of a more socially just classroom. In their research on the praxis of critical pedagogy, both Breunig (2006) and Shor (1996) found that institutionally enforced systems of evaluation

were barriers to enacting critical pedagogy in the university classroom. Shor (1996) cited a legal obligation to the institution as a limit to a teacher's autonomy in assessment.

I was a part-time teaching assistant when I tried to embed a critical pedagogical stance with students. In *Sideways*, I also expressed my relief that students did not complete evaluations of teaching for the teaching assistants. I was relieved because I was afraid that there would be a number of negative evaluations of my teaching practice. Without student evaluations of teaching (SETs), this feedback would not be shared with the Chair of the Department and would not be part of my teaching record. With no negative feedback, I felt my future teaching opportunities would not be jeopardized by this negative experience.

When I reflected upon this experience, I realized that not all students would embrace a social justice agenda, in part because students have been conditioned to perform for grades and do not want to experiment with new methods of assessment of their participation in seminars. I also learned that I did not want to risk getting poor or negative student evaluations by enforcing a particular pedagogical stance. This experience influenced how I reverted to a traditional model of teaching when I began to teach in the large classroom in 2008. I was conscious of the possibility of student resistance to alternate pedagogies, but I did not want to risk poor SETs. At my university, each department developed its own evaluation, so I assumed that the questions on the SETs represented the department's beliefs about good teaching. The SET is the only tool used to measure part-time teachers' adherence to the department's broader beliefs about good teaching. The tool did not honour innovative pedagogies or measure if students had a critical understanding of the course material. I felt I needed to teach in a way that was

aligned with the survey. In this way, my teaching practice was influenced by the broader geo-political conditions of part-time teaching in Ontario universities where teachers depend on gaining favourable SETs to secure employment. During the time of this study, my university did not have a tool that measured the correlation between teaching practices and student learning. There is no way to know what type of teaching is encouraged by the university or to align learner needs with the course content and teaching practices. SETs may have a negative impact when they inhibit teachers from integrating alternative pedagogies or practices in the university classroom.

My teaching practice in the Foundations of Education course shifted in 2012 when I began to teach the six week Sociology Module of the course. I found that the content of this module was more conducive to a critical pedagogical stance because I could be explicit about the ways in which my teaching practice was aligned with the theoretical frameworks I was teaching. For example, I taught a section on critical theory and critical pedagogy where I was able to introduce a Freirian perspective to students in my teaching because we studied Freire (1970). I began by teaching students the differences between opinions, common sense, facts, and theories, and asked them to focus on theoretical frameworks and make explicit connections between the course readings, the lectures, and their experiences. I helped them do this by using a technique called Explicit Learning Strategy (ELS) (Santrock et al., 2005). Because ELS was part of the curriculum, I was connecting theory to practice. ELS helped students learn how to pause and reflect how the readings informed their learning and on how their lived experiences connected to the theories they were studying. This was the first step in

helping students become more conscious of how the course material on teaching and learning theory was connected to their lives.

Next, I helped students learn how to analyze images and texts through Zimmet's (1984) three levels of consciousness: literal consciousness (make the obvious obvious), interpretive consciousness (make the obvious dubious), and critical consciousness (make the dubious obvious). I found that when I taught students to apply a method for critical analysis, they were able to move beyond their habit of literally thinking, writing, and reporting. I suspected they learned to be literal in high school through such disciplinary mechanisms as standardized testing, and I wanted to help them move beyond literal interpretations of the course material. In 2012, I found I was successful with this process, as I could see distinct changes in their levels of consciousness with both their class and written work. I felt I had raised their critical consciousness. It was easier for me to integrate my beliefs about teaching when there was a direct connection between the course content and my teaching beliefs.

Breunig (2006) found that the participants in her study had a variety of interpretations of critical pedagogical theory and subsequent ways to enact critical pedagogy in the classroom. Breunig's work helped me consider my understanding of critical pedagogy and, further, how this understanding influenced how I aligned my beliefs about teaching with my practice of teaching. I wanted to raise the critical consciousness of the students in the courses I taught, but I wanted to do so in a way that would not incite student resistance, which would subsequently be reported through negative SETS. My data suggests it was more important for me to attain positive SETs than to integrate a critical pedagogical stance into my teaching practice.

This finding helped me to connect the difficulties I experienced enacting my beliefs about teaching to the reality of part-time university teaching in Ontario. I needed to sustain employment as a university teacher and I needed to attain positive SETs in order to remain employable in the competitive Ontario teaching market. I did not want to relocate or to travel to another university to teach (according to University Affairs, November 30, 2011, less than 20% of Ph.D. graduates get an academic position). I wanted to keep teaching at the university where I also held a full time job as an administrative assistant. This finding helped me understand how I was teaching in a way that met my student's perceptions of good university teaching. When I performed my notion of what students expected from a university professor in a large class to enhance my chances of receiving positive SETs, this institutional pressure interrupted my ability to enact my beliefs about teaching.

Large Classes and University Teaching

The large university class (more than 100 students) is increasingly prevalent in the current geo-political context in Ontario (CAUT, 2010), primarily because large numbers of students educated in lecture halls is a way university administrators can meet budget constraints. The course I taught was divided into two sections of approximately 250 to 300 students each.[2] Yet, I felt I had to develop the skills I needed to be successful as a university teacher in this context to sustain employment and increase future job opportunities.

As a teaching assistant, I was able to apply my knowledge of the theoretical frameworks that inform "good" teaching and learning in small seminar classes. For

[2] Since the end of this study, the course has been collapsed into one section and I no longer have a part-time teaching position at my university.

example, I designed a flexible instruction plan that left space for cognitive development of the content, allowed for gaps and overlaps in previous knowledge, and was constructed around using a dialogic approach to build a deep understanding of the course material. These practices were clearly evident in the analysis of my teaching journal and disorienting dilemmas. The dissonance between my beliefs about and practice of teaching occurred when I moved to the large lecture hall and I shifted my practice to an instructor-centered method to deliver the course material. I attributed my lack of self-consciousness about the gap between my beliefs about teaching and my actions in the large lecture hall to a lack of self-reflection and self-analysis in relation to my teaching practice. This gap interrupted my ability to enact my beliefs about university teaching. I did not and really could not apply theory to practice in this situation.

In 2010, I began to study research on teaching large classes to improve my teaching practice (Gedalof, 2004). By 2011, I began to apply what I knew to my teaching practice and I improved my sense of success with teaching in the large class. By 2012, I felt I was competent as a university teacher. I discuss the changes in my practice in the next section of this chapter.

Through this dissertation, I studied the literature on teaching large classes to help me improve my university teaching practice (Christenson, 2005; Gedalof, 2004; Leufer, 2007). However, it took me three years of teaching in the large class before I began this process. In one sense, I was motivated to improve my teaching practice by the dissonance between my beliefs and actions. But, in another sense, I was reluctant to move away from my perceived notions of the systemic practices of university teaching. I experienced tensions between how I wanted to teach and how I thought I should teach. I attribute

these tensions to the challenges of part-time teaching, organizational culture of the university where I worked, and normalizing curriculum of university teaching.

The Challenges of Part-Time Teaching

In her nationwide Canadian study of part-time faculty, Rajagopal (2002) found there were two different profiles of part-time university teachers, those who have full time non-academic jobs and those who hold mainly academic part-time jobs. I am part of the first group of part-time teachers. Puplampu (2004), in his Canadian study of part-time faculty, found that part-time university teachers are not a homogenous group with the same needs. For example, part-time teachers in the first group who teach mainly at night do not have the same access to their colleagues who work mainly during the day. Rajagopal (2002) found that this group was invisible, generally ignored, and did not participate in the department or the university. In my research, the data analysis revealed that I had experiences typical of part-time university teachers.

Preparation for Teaching

The literature on part-time teaching in higher education critiques the practice of hiring part-time teachers who are not qualified or prepared for university teaching (Puplampu, 2004; Rajagopal, 2002, Webber, 2008). The critique is centered on (a) late hiring practices due to enrollment fluctuations and changing deployments of full-time faculty, (b) an inconsistent system to ensure continuing employment in particular courses, and (c) a lack of orientation and professional development opportunities for part-time faculty (Rajagopal, 2002; Webber, 2008). The literature is consistent with the findings in this study that indicated I was not prepared to teach in higher education, and this

contributed to the difficulty I experienced when I tried to enact my beliefs about university teaching.

When I started teaching in 2008, I was concerned with the mechanics of delivering a lecture that covered the curriculum set out by the previous professor. I did not have the confidence to change the curriculum or even the power point slides. My analysis revealed I imitated the teaching practices of the university teachers I had observed teaching the course when I was a teaching assistant. I experienced challenges with the timing and pace of the lecture, with the technical functions of the lecture hall, and with keeping students engaged. Training and development for part-time university teachers should begin in their early years of teaching or become an integrated component of Ph.D. programs that prepare future faculty and help improve the institutional structures and expectations of teaching in higher education. The literature does not make an explicit connection between professional development opportunities for part-time teachers and broader geo-political conditions, such as budget constraints. This is one area that needs further study.

Both Rajagopal (2002) and Puplampu (2004) cited budgetary constraints and time restrictions as barriers for providing training and development for part-time faculty. Workshops and seminars, as well as an orientation to university work would improve the teaching practices of part-time instructors (Glaskin-Clay, 2007). But when training and development opportunities are not open and accessible to part-time faculty, these teachers are excluded from professional development (Puplampu, 2004). This was cited as a problem for a particular group of part-time faculty who held full time jobs (Rajagopal, 2002). This analysis revealed there was a discrepancy in professional development and

training opportunities between full-time faculty and part-time faculty. For example, Simmons (2011) and Figg et al. (2008) did not discuss similar barriers in their studies of pre-tenured faculty, who had access to orientation, training, and professional development. Pre-tenured faculty had insider status, which provided them with opportunities to interact informally with each other and colleagues. Part-time faculty did not have the same privileges.

The lack of opportunity for professional development is a consistent theme in the literature (Burk, 2000; Cole, 2009; Gappa & Leslie, 1993; Rajagopal, 2002; Puplampu, 2004; Webber, 2008). Although the literature suggests this is problematic, it does not explicitly link the problem to the quality of teaching in general, or the ability to enact pedagogical practices in particular, or, as mentioned previously, to the broader geo-political conditions that may restrict a university's ability to provide paid training. There is not much evidence that a lack of training and orientation to work or professional development opportunities impacts an individual's ability to align their beliefs about teaching with their practice of teaching. But, the analysis in this study found that a lack of preparation for teaching interfered with my ability to enact my beliefs about university teaching.

I determined that my preoccupation with the technical aspects of teaching interfered with my ability to go beyond the mechanics of delivering a lecture towards enacting my beliefs about university education. Glaskin-Clay (2007) found that a lack of teaching skills could interrupt a teacher's ability to integrate particular pedagogical orientations. These skills included lecture design, presentation skills for a large class, familiarity with technology, and pace and timing (Glaskin-Clay, 2007). For example, I

recalled in the analysis I often stumbled with the technology in the lecture hall where I taught. As a result, I often called for assistance from the classroom technology support team. I was not aware of any training sessions on the use of the classroom technology. I also assumed that power point presentations and video clips were the pedagogical norms in my teaching setting. I did not explore other ways to present the lecture material. Further, I set the pace of the lecture to meet my own agenda without considering how previous student knowledge or cognitive awareness of the content impacted the prescribed delivery.

In 2011, as a result of the findings and the analysis in this research, I increased my teaching skills through (a) familiarization with the faculty guidelines through the part-time manuals, (b) familiarization with classroom technology, (c) self-guided study of the literature on teaching in higher education, and (d) studying the practice of teaching. I studied the faculty manuals of the department where I worked. The manuals were dated, but there were clear guidelines about policies and procedures that helped me align my teaching practice with the department mandate. The manuals also helped me understand the department's expectations about teaching and their culture of teaching. I found that this new knowledge helped me complete the administrative components of my teaching practice. I also took the initiative to improve my classroom skills by meeting with the university classroom technology support team. I was an insider in the university and I knew how to access this support. I had a previous relationship with the support team through my years as an administrative assistant in several academic departments. Access to this support system helped me to improve my technical skills, so I could focus energy on my pedagogical practice. I was able to integrate more video clips, images, pdfs, word

documents, and sound clips into my lessons. I was able to design a lesson that implemented a variety of instructional techniques to help students meet the learning outcomes set out for them. I also revisited Brookfield's (2006) work on skillful teaching, Pratt's (1998) work on teaching perspectives and practice, and Gedalof's (2004) work on teaching large classes. Studying the faculty guidelines, improving my technical skills, and reviewing the literature on university teaching helped shift my focus from the mechanical skills of teaching to implementing my beliefs about quality teaching in spite of the constraints and systemic pressures of the university. In this way, I worked outside of the geo-political conditions by engaging in self-directed professional development.

In 2011, I tried to move away from the banking model of education by deploying various instructional techniques to help students conceptualize and apply the course material. For example, I used mini case studies to help students apply learning theory. Each week, the students read a case study connected to a specific learning theory. For example, when we studied cognitive information processing, I found that case studies promoted thinking about previous experiences, and promoted a problem solving process, aligned with Freire's (1970) problem posing method of teaching. I also used small group discussions and reporting to help students think about the theories and concepts I was teaching. These techniques supported my claim to a praxis model of teaching and helped students see the value of application of theory to practice.

I added learning outcomes to the weekly agenda in 2011. Each week, I posted three learning outcomes (one learning outcome per 30 minutes of instruction) for students to focus on. At the end of each lesson, I reviewed the learning outcomes to discern whether the students felt they had been met. But I found that asking the question: Did you

meet these learning outcomes? was not enough to authentically gauge student learning. Most students were in a hurry to leave the lecture hall and answered positively in their haste. In 2012, I added "The Big Question", which was a question I posed to them at the beginning of the lesson to focus on throughout the lesson. I also continued to include a variety of instructional techniques and media. In 2012, I began to tell students why I applied each technique and how it helped them get to the learning outcomes and answer the big question. By organizing the lessons in this way, I found that students reported they were less confused about the main concepts and theories in the course (see formative feedback).

To learn more about the students in the course, I initiated a form of audience analysis in 2011. I used a system that was similar to clicker technology.[3] Instead of asking students to purchase clickers, I provided each student with a set of four coloured recipe cards. Each colour card represented a particular answer (Red = Yes, A, or True; Blue = No, B, or False; Yellow = C; Green = D). When I asked a question, students held up a coloured card. This provided me with immediate feedback about the students, how they were conceptualizing the course material, and how they were experiencing the learning environment. This practice helped give students a voice in the teaching process. The feedback cards created a dialogic relationship with students in a large lecture hall and helped to close the feedback loop.

Brookfield (1995) insists that without student feedback, it is impossible to gain insights into teaching practice and reframing or transformation of teaching practice. Loughran (2004a) also articulates the value of student data in self-study: "students'

[3] Clickers are electronic devices that students purchase. Teachers post a question and students answer with a remote control device. This provides immediate feedback through the software that is displayed on the screen.

views, understandings and participation are of more importance than an ‘easily accessible’ or ‘simple data source’; students are fundamental to understandings of practice” (p. 22). I found that the feedback cards supported my intentions to listen to students, and allowed students to take some control over the pace and timing of the course material.

I used the cards in a variety of contexts. For example, I asked students in my learning theory class to share their dominant learning styles with me. First, I gave a short lesson on learning styles and directed them to an online learning style inventory. Then, I asked them to hold up a card that corresponded with their preferred learning style. This helped me construct my lessons to meet all of the learning styles in the group. Then, during the remainder of the course, I articulated how and why I considered the learning styles of the student with particular instructional techniques or media. This practice was congruent with Loughran’s (2006) suggestion that teachers should help education students learn about teaching, as well as learn about learning. Sometimes, I read a passage for them (audio learners), sometimes I showed them a video clip (visual and audio learners), and sometimes I asked for volunteers to write on the board (kinetic learners). Each time, I told students what I was doing and why I was doing it (Brookfield, 2006; Loughran, 2007).

Loughran (2006) also suggests that teachers gather information about what their students know about the theories and the concepts they are teaching. This practice is congruent with Brookfield’s (2002) practice of gathering information on student learning through questioning and feedback. I used the feedback cards to conduct a poll with students each week to determine their level of knowledge about the weekly theories and

constructs on the agenda. I assessed their level of knowledge by asking a series of multiple-choice questions they answered with the cards. I created a flexible lesson plan, facilitating a focus on particular applications of the theoretical frameworks. For example, when I taught Behavioural Learning Theory, most students reported with the cards that they had already studied Pavlov's Theory of Classical Conditioning and Thorndike's Theory of Operant Conditioning in other courses. Once I gathered the level of knowledge about these theories, I moved into an introduction and application of Applied Behaviour Analysis. This way, I responded to the feedback from the student evaluations of teaching regarding overlap with other required courses. I contextualized the curriculum into a teaching/learning situation for immediate application.

The feedback cards helped me enact my beliefs about university teaching in two ways. First, I was giving students a voice, collecting their responses and taking immediate action to meet their needs. I was listening to them and modifying my practice to help them meet the learning outcomes. I would not have to wait for six months after the course ended to gather feedback on how the students were experiencing the learning environment. Second, I was explicit about how formative feedback is an instructional technique that supports a collaborative teaching environment. I asked them this question: How do we (teachers) know that they (students) know? Connecting teaching theory to practice in this way helped me to feel more confident in my ability to teach in the large lecture hall. In this way, I interrupted my sense of disappointment in my teaching practice. I also went beyond the challenges of teacher preparedness for part-time teachers by implementing a personal professional development model grounded in teaching and

learning theory. This was self-directed work that was not rewarded by the university's infrastructure for part-time teachers.

In 2011, I took control over my university teaching practice with a process of self-guided professional development. I had become cognizant that budget restraints on the university (tied to the broader geo-political conditions in Ontario) impacted opportunities for training for part-time teachers. I took action to support better integration of my beliefs about teaching with my practice of teaching. My research revealed that one reason I was unable to enact a critical pedagogical stance was I was not prepared to teach in the large classroom. The analysis in this study demonstrated I was successful in meeting this challenge by shifting the responsibility for my development as a teacher from the university to myself. This is an important finding to address the broader challenge of part-time university teaching work.

Job Security and Employment Sustainability (SETs)

In this study, I experienced tensions about possible employment opportunities. In their research, Cole (2009), Fagen-Wilen (2006), Farran (2007), Rajagopal (2004), and Webber (2008) found that a lack of job security and employment sustainability were areas of concern for part-time faculty. The contemporary literature around Ontario part-time faculty reveals that job security is precarious but does not offer ways for part-time teachers to reconcile these tensions. (Shipley, 2009); however, the literature also points to an increasing reliance on part-time teachers as a result of how geo-political conditions influence university staffing and teaching (Rajagopal, 2002; Puplampu, 2004).

The assessment model of student evaluations of teaching (SETs) is embedded in the institutional system as the predominant method for evaluating part-time teaching. In

this study, job security was a major theme connected to the literature on the challenges of part-time faculty work. Part-time faculty reported a link between securing employment sustainability and attaining positive student evaluations of teaching (Cole, 2009; Fagan-Wilen, 2006; Webber, 2008). I was motivated to attain high scores and positive qualitative responses on my SETs, and this was linked to my actions in the classroom. For example, in the large lecture hall, I was determined to engage the students partly because I was evaluated on my ability to do so. To do this, I focused attention on developing entertaining anecdotes, showing video clips from popular culture, simplifying the course material (see section on academic rigour), providing students with the exam questions pre-exam, and moving around the large lecture hall to make connections with students. I made myself available to students by answering emails immediately and holding open door office hours. I found these actions were linked to my perceived need to sustain employment through attaining positive SETs. In this respect, the disciplinary technology of the SET influenced my actions in the classroom (Foucault, 1979).

One problem highlighted in the literature is the subjectivity of the SET evaluation form (Denson et al., 2010; Fish, 2010). I found that one universally administered form could not measure multiple epistemologies and pedagogies. Notions of hegemonic knowledge (the privileged knowledge of the dominant group), subjectivity (evaluation questions constructed to measure singular pedagogies), and silencing (the missing voices of part-time teachers in the construction of the questionnaires) informed this analysis. For me, the universal distribution of one form to assess all courses and pedagogies was problematic because I knew that teaching practices were shaped by class size, course content, year of student study, time of day, and teachers' pedagogical orientations

(Brookfield, 2006a); as such, it is impossible to measure these variables with one form. Yet, I was conscious of the importance of attaining high ratings and my teaching practice was influenced by this knowledge. The practice acted as a negative influence on my ability to enact my beliefs about university teaching because I was consciously teaching to attain positive SETs. I studied the questions on the forms and integrated practices that contradicted my beliefs about university teaching. For example, I decreased the amount of reading required in the course, shortened and simplified the case studies used, provided students with the exam questions before they wrote the exam, posted the lecture notes in three formats, and used a scaffolding technique to help students with their assignments. All of these practices were connected to particular questions on the SET form.

I also found that merit (for example, achieving positive SETs) was not uniformly linked to job security. Part-time faculty work is not situated in a meritocratic context. Attaining positive SETs can help influence future employment opportunities, but employment can be severed at any time due to changes in the curriculum, full-time faculty teaching deployment, the cancellation or collapse of courses, and budgetary restrictions (Rajagopal, 2002). I was aware of this paradox, but I remained highly motivated to achieve positive SETs. Once I studied the literature on SETs, it became clear to me that there were a number of ambiguities or serious faults with this process. One of the most prevalent faults was the possibility of grade inflation connected to the need to attain positive SETs. Ager (2012) found that SET ratings were positively affected by grade leniency. This is a consequence of one institutional condition that may

perpetuate as part-time university teachers strive to improve their employment opportunities.

Thyer (2010) calls for better determination of SETs as valid measurements of teaching. In my teaching setting, student evaluations were gathered at the end of each teaching session, and all part-time and full-time faculty were evaluated with the same questionnaire. It was not clear who developed the survey questions. I had no way to individualize how my particular pedagogical practices were evaluated. I had no agency in this process of evaluating my teaching, but in the faculty guidebook I received the SETs were described as the only way a university teacher's performance was evaluated.

The concept of hegemonic knowledge emerged in the analysis of administration of SETs. The literature suggests that SETs are constructed on subjective notions of what constitutes good course design and teaching (Denson et al. 2012; Fish, 2010; Webber, 2008). In this way, the hegemonic knowledge of the dominant group privileges some pedagogical practices over others. For example, Webber notes, in her research on the challenges of part-time faculty work in Ontario, evaluation of feminist pedagogies were marginalized through SETs and, as such, influenced the way part-time teachers constructed and taught courses. In some cases, part-time faculty admitted to the practice of teaching to ensure positive student evaluations of teaching (Cole, 2009; Webber, 2008). I constructed my teaching practice to attain positive ratings in my SETs and this acted as a negative force in relation to enacting my beliefs about university teaching.

Denson et al. (2010) found that SETs are mechanisms for discipline since there are no rewards for merit, but consequences for deficiencies. The university can deny teaching work to part-time faculty based on their SETs. Puplampu (2004) found that

student feedback could determine future job offers for part-time faculty. Fish (2010) suggested student evaluations of teaching "encourage assembly-line teaching that delivers a nicely packaged product that can then be assessed easily" (para. 7). Fish argued student evaluations of teaching measure satisfaction with the course material and the teaching style of the professor and rarely measure deep learning. He also suggested that getting favourable student evaluations "rewards the linear delivery of information and penalizes a pedagogy that probes discomforts" (Fish, 2010, para. 7). Pedagogical practices that contradict student expectations may receive poor evaluations (Puplampu, 2004). According to Loughran (2006):

> Learning about teaching: there is a need to be learning that which is being taught while at the same time questioning, examining, and learning about the way in which it is actually being taught: asking questions about the nature of teaching; the influence of the practice on the subsequent learning (or lack thereof); the manner in which the teaching has been constructed and is being portrayed; how the teaching-learning environment has been created and so on. (p. 5)

The data gathered in this study from the SETs was qualitative. I found that some of the quantitative questions on the evaluation form were not relevant to the teaching of large classes of 250 to 300 students. For example, this question was part of the survey 'the instructor was flexible in terms of timelines'. I could not meet these expectations within the constraints of teaching a large undergraduate course. Yet, the data collected from these questions were factored into my overall score.

I found that I received mostly positive qualitative responses; however, most of these comments did not help me gauge how I was enacting my beliefs about university

teaching. The comments were not specific enough to inform my teaching practice. The comments were not connected to the survey questions, so they could not help me determine if I was meeting the broader expectations of the department. I classified many comments as either sparkly or cruel. For example, the data revealed a very small percentage of comments that provided feedback on how the students experienced the learning, or how they were able to meet the learning outcomes I set for the module being taught. The qualitative data from the SETs did not meet my needs as a part-time teacher for more substantial teacher-knowledge feedback about quality teaching practices.

To fill this feedback gap and to help determine if I was meeting the learning outcomes set for students in the course, I implemented a formative feedback process in 2011. At the end of each lecture, I would ask students to write the answers to a few questions and leave their answers at the back of the room on their way out of the lecture hall (e.g.: What is fuzzy, what is clear? What do you like about the lecture? What don't you like about the lecture? What do you need to know about the assignment?). Gathering anonymous weekly formative feedback is a process that facilitates immediate and specific feedback around how students are processing the course material (Brookfield, 2006b). Instructors can design specific questions that will measure student learning, as well as student experience. In this way, a teacher can determine if they are enacting their particular pedagogical orientation (Brookfield, 2006b). I continued this process in 2012. The formative feedback shaped my teaching practice in two distinct ways. First, it provided me with immediate feedback about how the students were meeting the learning outcomes I set for them. This information helped me design the review section for the following lesson; I began each lesson with the statement: "The feedback I gathered from

you at the end of the lesson last week indicated that you were not clear about the following concepts. I will review these concepts now". Second, it provided me with immediate feedback about how students were experiencing the learning environment. I listened to the feedback and I adjusted my instructional design. For example, the feedback would indicate that students "wanted less Think, Pair, Share" or "want more video clips". Although I did not always agree with the formative feedback, it was specific enough to help me align my teaching practice with the learning outcomes I set, and modify some of the instructional design to meet the needs of the students.

I also found that not all students took the forms seriously, and did not realize the impact of the results of the evaluations on the employment opportunities for their part-time teachers. Some of the scantron forms were invalid because students doodled on them or drew straight lines through the answer sheet. As previously mentioned, many comments were vacuous or cruel. There was no way for students to know that the SETs were the only way part-time teaching was evaluated. I also determined that we did not teach students how to complete the SETs or how to answer the qualitative part of the forms. The instructions were vague, while the forms were distributed and collected by a third party. In the course I taught, we assigned this duty to one or two students. The process was informal and not well controlled considering the high stakes for part-time teachers.

As an administrative assistant in the university, I regularly compiled all the qualitative data for departments for all courses. Although this was not part of my research, I observed that most of the qualitative data was an evaluation of the teaching persona of the teacher and not connected to a student's learning experience. Further, the

qualitative data was not connected to the survey questions in particular, but mostly asked for additional comments. Here is another problem with SETs: it was not clear if administrators equally weighted the quantitative and the qualitative data.

I found there was no way to know how to read and interpret the compiled and presented quantitative data. This information was not transparent or readily available, and I did nothing to address this ambiguity. I looked at the scores out of five and self-evaluated my performance based on those numbers. McAlpine and Saroyan (2004) suggested that faculty be taught how to "interpret and respond to course evaluations" (p. 221). I found the ambiguous nature of the process of administering SETs negatively impacted their value as a method of performance evaluation.

Further, I found that a small percentage of the forms were destroyed because students completed the Likert Scale backwards, (i.e.: stated strongly disagree when they meant strongly agree) or they had played connect the dots on the scantron form. Denson et al. (2010) found that students could be influenced by practices such as teachers bringing in food on evaluation day. This presented a problem with reliability of the process that was not clearly translated to the administrators who viewed them. Webber (2008) cited this as a limitation of the process of administering SETS.

I found a connection between my teaching practice and my need to meet student's perceived assessments of good teaching. In some ways, I was teaching to the evaluation form, and this interrupted my ability to enact my beliefs about university teaching. In 2010, I was familiar with the questions on the SET form so I modified my teaching practice to promote positive student responses. This is similar to the broader context of standardized testing, and the notion of teaching to the test. On my part, I made a

conscious effort to attain positive student evaluations of teaching, and thus, increase my chances of securing future employment opportunities. I found that SETs acted as disciplinary technologies to help normalize my teaching practice and behaviours in the classroom to the institutional norms, organizational culture, and status quo of the university (Blackmore, 2002; Morley, 2002). Webber (2008) found: "The reality for non-permanent academics …is that they perceive student evaluations of teaching to be one of the crucial determining factors for securing future employment" (p. 48).

I was teaching in a way I thought would help me attain high SET ratings, and thus, sustain my employment. By teaching literally, and not critically, I was unable to help students see the difference between literal interpretations and critical analysis of the course material (Freire, 1970; Zimmet, 1984). The practice using of SETs to evaluate teaching performance interrupted my ability to enact my beliefs about university teaching.

In 2011, to help align my teaching practice with student expectations, I implemented a process of formative feedback adapted from Brookfield's (1995) practice of gathering critical incident questionnaires. Brookfield suggests college teachers ask specific questions regarding how learners are experiencing the learning environment and processing the course material after each lesson. In this way, teachers can gather feedback to help build the next lesson, gauge how their learners are processing the course material, and learn if their beliefs about teaching are aligned with their practice of teaching.

I developed the Monte Carlo formative feedback process for students in 2011. Since the classes are large (250 to 300 students), I divided students into six groups,

depending on where they are seated. At the end of each class, I asked one student to come to the stage and roll a large fuzzy dice. The group of students with the corresponding number remained after lecture to complete a formative feedback questionnaire. This was done anonymously. Through this process, I accomplished two tasks: I gave students a chance to shape the curriculum to their needs and I gathered information about my teaching practices.

The Monte Carlo formative feedback technique helped me to create a dialogical relationship with the students in the course. I had to work within the institutional boundaries of the student/teacher relationship by constructing the syllabus, enforcing department policies (such as late penalties), and implementing mandatory mid-term and final examinations; however, the feedback process gave students a voice, as they were able to help me build lessons to meet their learning needs and preferences. They reported they wanted more video clips, personal examples, and opportunities to process the lesson material. I considered these requests and embedded them into my instructional design. I told students what I changed and why, to ensure they would learn about learning as well as teaching. These practices helped me develop my practice of university teaching by listening to student feedback and integrating their needs into my teaching practice.

Academic Rigour and Academic Freedom

Academic rigour is linked to critical pedagogy by its application of a critique of the power structures inherent in schooling (Giroux, 2006; Shor, 2006). It is also linked to helping students see the connections between theoretical frameworks under study and their lived experiences. For me, rigour supports students in building new knowledge and understandings based on previous or existing knowledge (Pratt, 1998). For example,

rigorous teaching involves questioning, critiquing, and possibly (re) framing the course work within particular contexts. I believe that teaching is rigorous when students make meaning of their experiences within theoretical frameworks supported by academic research and literature. I found I feared my teaching practice was not rigorous enough and this was linked to two factors: my perceived need to attain positive SETs (as discussed above) and my interpretation of the concept of academic freedom. I wanted to help students move their analysis of the course material from a literal perspective to a critical perspective, but my ability to do this was interrupted by my interpretation of academic freedom.

According to CAUT (2012) academic freedom refers to tenured faculty's right to teach, learn, study, and publish free of threats of discipline from the university. But, as a part-time teacher outside of the collective bargaining unit at the university, academic freedom was not clearly defined or assumed as granted. I found a connection between academic freedom and rigour. I was not covered by the university policy on academic freedom that protects full-time faculty and part-time faculty who were members of the union in their teaching, scholarship, and service work to the university and the broader community. Cooke (2007) found that without academic freedom, diverging ideas are silenced and teachers cannot help students develop a problem-posing critical pedagogy. Without academic freedom, I found it challenging to bring a rigorous practice to the classroom grounded in a critical pedagogical stance. I could not, as Shor (2006) proposed, create a safe space in the classroom for my critical pedagogical stance.

The challenge was rooted in my conceptualization of human agency. The concept of agency refers to how individuals have various degrees of choice or free will

(Wotherspoon, 2009). In the context of this analysis, agency was connected to my perceived free will to make choices about my critical pedagogical orientation to my teaching practice and curriculum. My tensions around academic rigour intersected with my inability to enact my beliefs about university teaching. This was interfering with my need to integrate a critical student-centered teaching method.

In 2011, I encouraged students to critique all of the theoretical frameworks, constructs, and concepts we studied in the course. To help students with this process, I provided them with a preliminary critique of each theory and then asked them to go deeper. I applied behavioural learning theory, which we were studying, by offering higher grades to students who were able to include a critique in their writing assignments and examinations. I was explicit about this practice. For example, I told students: 'Those papers or exams that include a critique of the learning theories will be considered as A papers'. I helped students see the importance of critique in educational theory grounded in their epistemological formations.

In 2011 and 2012, I decided to apply the concept of metacognition to help students see the importance of thinking about their own learning processes. I began to ask students to apply the theories, constructs, and concepts we studied to their experiences as undergraduate students. For example, I asked them to think about the particular strategies they used for learning, studying, completing assignments, and writing exams. I asked them to break down their current study practices, and see whether their practices aligned with one of the learning theories we were studying. Then I asked them to (re) align their study practices with learning theory, and also to employ metacognition about their learning. Finally, I told them why I was asking them to think about their thinking. This

meta-cognitive/meta-analytical approach helped me align my beliefs about teaching with my practice of teaching and eased some of the disappointment felt with my teaching practice between 2008-2010.

I shared a meta-awareness of my pedagogical practices and reasoning with students in 2012. I was conscious of Loughran's (2006) call for transparency in teaching practice. I shared each step of the instructional design, and told students the why and how of each instructional technique. I began to connect teaching about teaching with learning about teaching. My sense of disappointment in my teaching began to decrease, and my teaching felt more rigorous. This helped to ease my tensions about the gap between my teaching practice and my actions in the classroom.

The University Organizational Culture

Loughran (2004b) articulated the importance of locating practice within particular contexts in S-STEP: "A thorough understanding of the context in which the study is conducted is important in shaping how teacher educators might construct their own interpretations of others' results in their own situations" (p. 19). Part of the analysis in this study was linked to broader geo-political contexts. This section is linked to the institutional contexts of the university where I worked. These two contexts are not separate, but linked through the ways that the geo-political contexts frame part-time teaching and the status of part-time teachers as a marginalized and invisible group in the university (Rajagopal, 2002). An analysis of the university organizational culture where I was a part-time teacher revealed problems in the hegemonic discourse around the terms to describe part-time teaching, the traditional norms that circulate in the university, and

the importance of cultural capital as knowledge and understanding about the social expectations of the organization (Wotherspoon, 2009).

During the time of this study, I had a full time administrative position in another faculty in the same university, so I had a good understanding of the broader culture of the university. I also had a strong understanding of the culture of the small department where I worked; however, I had limited access to other faculty and staff in the department or to professional development opportunities in the faculty where I taught. I was not part of the culture of that particular faculty. I was an insider in the university, but an outsider in the faculty.

Teacher Identity and The Invisible Worker

I found that teacher identity was important to the analysis in this study. Teacher identity refers to the intersection of a teacher's perception of self-as-teacher and the social/cultural constructions that circulate in particular discourses. Jaye, Egan and Parker (2006) found that "internalizing professional norms" was an important part of the process of becoming an educator. I found this process problematic. The terms that circulated in my organization were part-time teacher, part-time faculty, sessional faculty, contract faculty, and adjunct faculty, and there was no one singular way to address part-time teachers. To sort through the connection between the terms assigned to part-time teachers and teacher identity, it is important to analyze the nomenclature of these positions.

Rajagopal (2002) found full-time faculty opposed a separate rank and salary structure for part-timers. She suggested this was linked to their concerns around creating a parallel hierarchical structure and possible corresponding financial demands. This is an example of how the hegemonic structure maintains its dominance through streaming.

Avoiding secondary structures through rank and salary structures for part-time teaching staff helps to maintain the hierarchy of the full-time faculty (Rajagopal, 2002), but I found that the lack of rank interfered with my ability to develop my teacher identity within the organization. Without a sense of identity of self-as-teacher, I felt silenced and invisible in my organization. This resonated with the findings of Cole (2009), Rajagopal (2002), and Webber (2008) who also found that non-tenured Ontario faculty in their studies struggled with their identities. Both Cole (2009) and Webber (2008) found that part-time faculty found it difficult to become part of the university organizational culture when their roles and ranks were not clearly defined or understood. Without a clear system of institutional ranks, there is no recognizable position for part-time teachers, thus we are rendered invisible (Rajagopal, 2002).

This analysis revealed the challenges of establishing teacher identity for part-time women faculty is further connected to the traditional norms of the academy (e.g., Acker & Armenti, 2004; Acker & Dillabough, 2007; Cole, 2009; Webber, 2008). These traditional norms circulate around the image of the university professor as a white, educated, able-bodied male. I did not see myself within this image. I was white and able-bodied, but I was a female without a doctorate degree. The norms of the academy reflect the broader hegemonic structures of our culture (bell hooks, 1989).

I believe part-time teachers would benefit from the opportunity being visible and active participants in the faculty where they work. As Rajagopal (2002) suggests, they should be provided with office space, a phone extension, and able to attend faculty meetings; they should not be made invisible and silenced. They should have access to more knowledge of the administrative plans of the faculties. For example, an

understanding of the overall strategic plan of the faculty would support integration into the university organizational culture. In this way, part-time teachers would be able to create an identity and enhance their professional practice. These are important implications in Ontario, where there is a trend of a growing part-time teaching university workforce (OCUFA, 2009).

Role Modeling, Professionalism, and Professional Norms

Wotherspoon (2009) examines how Bourdieu's concept of cultural capital shapes how an individual can assimilate into the culture of an educational organization. Cultural capital refers to the types of knowledge and understanding about the social expectations of a social group. According to Figg et al. (2008), survival in an organization is linked to learning how to assimilate into the existing culture through observing the organizational norms and adapting to the organizational culture. Cole (2009) found many of the messages part-time teaching staff received "are in the form of suggestions (both subtle and not so subtle) about how to become socialized and fit into the existing culture" (p. 7). As a part-time teacher, who taught in the evenings and had a full time job during the days, I did not have sufficient access or exposure to the organization to determine its culture. I did not attend faculty meetings, use an office space in the faculty building, attend social functions, and was not included in any professional development opportunities.

Institutional systems in organizational culture also interrupted my ability to enact my beliefs about university teaching. These systems were defined by institutional documents including my teaching contracts, job postings, job descriptions, and the faculty guidebook for the department where I taught. I found that the expectations around

teaching and administrative functions for part-time teachers in my organization were not clear and I could not adapt to the organizational culture of my teaching setting. My disembodied interpretation of my university's organizational culture (I had only read documents, I had not observed behaviours) left me unsure of the behavioural expectations of the university. I lacked the cultural capital needed to become part of the organizational culture of my workplace. I could not adapt to the cultural capital of the university, because I could not establish my identity of self-as-teacher due to a lack of a prescribed rank, visibility and presence within the organization, and an incomplete understanding of the meanings of the institutional documents that guided my work as a part-time teacher.

The Normalizing Curriculum and University Teaching

Critical pedagogues claim that particular behaviours become entrenched in educational contexts through a covert system of rewards and punishments that shape acceptable behaviours, define norms, and teach implicit rules (e.g. Bowles & Gintis, 1976, Freire, 1970; Gatto, 1992; Giroux, 1981, 1988; Illich, 1971; 2001; Kincheloe, 2008; McLaren, 1989; Shor, 1980). The normalizing curriculum is connected to a sense of 'fitting in' or to what Dinkleman (2001) refers to as a process of 'becoming'. I wanted to 'become' a teacher educator, so I observed and imitated the accepted behaviours of my professors.

According to Wotherspoon (2009), there are four processes in schooling that perpetuate the normalizing curriculum. These processes include: (a) hegemony as representations of the values and beliefs of the dominant social group, (b) official knowledge as the determination of what counts as knowledge by the hegemonic group, (c) streaming as the ways in which individuals are privileged or marginalized into social

categories, and (d) silencing as the quieting of voices that oppose the hegemonic group and their determination of official knowledge. An analysis of these four processes in teacher education through the normalizing curriculum opens up a space to examine my practice of university teaching.

Russell (2007) acknowledged that we "tend to teach as we were taught" (p. 187). I found I was maintaining a traditional student/teacher power differential through the practices that characterized my teaching. These practices took two forms, first, through my control over the course material, and second, through my behaviours in the classroom and interactions with students. In this way, I had assumed the behaviours of the hegemonic group through my observation of full-time faculty. I had accepted their knowledge of teaching practices as the official knowledge, and was imitating these practices without question or examination. I was unconsciously reproducing the social order of teacher education.

The process of reinforcing official knowledge occurs when those in positions of power determine what counts as knowledge (Wotherspoon, 2009). I participated in this process from 2008 to 2010. For example, I assumed teacher control over the course material. This included creating the syllabus, compiling the reading package, creating and delivering the lecture material, and writing the assessments for the course. These acts interfered with my practice of university teaching because I did not enact my beliefs about giving students voice and including them in the process of teaching. Loughran (2006) and Russell and Loughran (2007) are clear about the importance of including student voice as part of the practice of university teaching. As well, Brookfield (1995)

suggests that college teachers gather critical incident questionnaires after each lesson to inform and change their lesson plans.

My Developmental Perspective of Teaching

I needed to focus on Pratt's (1998) framework of teaching perspectives to inform the connection between my beliefs and my practice of teaching. I taught from Pratt's (1998) developmental perspective, which values helping students to use a constructivist learning approach to build new knowledge based on revising or replacing existing schemas of knowledge in the tradition of Piaget's Cognitive Constructivist Learning Theory and Vygotsky's Social Constructivist Learning Theory (Santrock et al., 2005). Pratt proposes that our teaching perspectives remain constant in and are guided by the fundamental beliefs and values we hold about teaching.

In 2011, I changed my lesson design to help students develop new knowledge based on their previous or existing knowledge. I posted an agenda and I stated the learning outcomes for each lesson so students knew what to expect from me and knew what was expected of them for each lesson. I included icebreakers, energizers, case studies, small group discussions, video clips, large group discussions, and questioning as instructional techniques to help student's process the course material. These techniques provided students with extra time to think about particular concepts or questions, to discuss their thoughts with the class or each other, to share their experiences, to ask questions, and to reflect on the course material. I wanted students to learn how to process new knowledge within the existing schema of their previous knowledge.

In 2012, I shared my perspectives of teaching with students, and claimed my particular values about teaching (Pratt, 1998; Brookfield, 2006). I explained how my

beliefs influenced the curriculum of the course and how my study of teaching and learning theory informed my teaching practice. For example, I demonstrated my commitment to avoid the banking model of teaching by integrating a number of instructional techniques into each weekly lesson. I used icebreakers, energizers, and closings in each lesson, as well as Brainstorming, Small Group Work Tasks, Case Studies and Discussion. I also told students that it was impossible for me to separate my own perspective of the world from my teaching practice (McLaren, 2003, Giroux, 2010). When I was clear and explicit about my teaching perspective, I felt more authentic in the classroom (Brookfield, 2006a).

In 2012, I encouraged the students in the course to complete Pratt's Teaching Perspective Inventory (http://teachingperspectives.com/) to allow them to determine their perspectives, values, and beliefs about teaching. Once students completed the inventory, I asked them to consider how their teaching perspective influenced their thoughts about my teaching practice, or the teaching practice of other professors and teachers. I helped students see the connection between their values and beliefs about teaching and their particular preferences for learning (Brookfield, 2006a). Through instructional techniques such as questioning, reflective writing, and small group work, I helped students see how their perspectives were constructed based on their experiences of teaching and learning. In this way, I was helping students confront the normalizing curriculum of teacher education (Russell & Loughran, 2007).

The missing curriculum of university teaching is closely related to the normalizing curriculum and is characterized by what is missing from the curriculum. It is part of the process of maintaining the hegemonic official knowledge, as those in positions

of power determine what is included in the curriculum and left out of the curriculum. It is connected to the silencing of multiple epistemologies and the data revealed my practices were consistent with the dominant epistemologies of university teaching. The culture of power is entrenched in the normalizing curriculum where "the worldviews of those with privileged positions are taken as the only reality, while the worldviews of those less powerful are dismissed as inconsequential" (Delpit, 2006, p. xxv). Cochran-Smith (2003) called for university teachers to include multicultural education to confront the tensions between mono-cultural teachers and multicultural students. Cochran-Smith (2004) recognized the need to interrupt the reproduction of singular epistemologies through multicultural education. She had previously noted that: "Despite more than two decades of educational multi-cultural reform, little has really changed in the ways teachers are prepared in college and university-based programs" (Cochran-Smith, 2003, p. 7).

Some of the students in the course I taught were non-traditional or first-generation university students (Kreiger & Porcelli, 2010). In 2011, I did not reframe my teaching practice to consider the normalizing curriculum of university teaching. I did not know how to do this, and felt I needed more time and thought to integrate multiple epistemologies and ways of learning into the curriculum. This made me rethink the authenticity of my beliefs about teaching (Brookfield, 2002). I had to (re)question my beliefs and assumptions about teaching. I had to push my thoughts about my role as a teacher, and my capacity to support social consciousness and critical thinking. Tidwell (2002) had similar conflicts and reported she was "constantly challenged to incorporate individual ways of knowing into the larger context of my program's curriculum" (p. 31).

In 2012, I began to explore the diversity (or lack of) in the course's student body. We talked about race, class, and gender during the work with Zimmet's (1984) levels of consciousness. We also talked about notions of hegemony and official knowledge. We studied the history of the Canadian Residential School System and the Sixties Scoop as ways to illustrate how the processes of schooling served to privilege some students and marginalize other students. I also did a lesson on The Global Village to help students become conscious of their own privilege as university students. The feedback on these two lessons was positive, and I felt I was meeting my intention to bring a critical level of consciousness to the classroom.

The data revealed I was integrating particular pedagogical practices linked to the broader geo-political contexts of university teaching in Ontario. The findings indicated I was unprepared for university teaching in the large classroom, and I discovered professional development opportunities were not available or accessible to all part-time teachers, perhaps because budget constraints limited the ability of the university to offer a comprehensive professional development program for part-time teachers.

The data also revealed my teaching practice was shaped by a need to sustain employment, and I found that student evaluations of teaching (SETs) were part of the non-meritocratic institutional system that acted as a gatekeeping mechanism for job security. A review of the literature indicated that even though more university teaching was being contracted to part-time teachers, there was no corresponding structure in place to protect employment (CAUT, 2006, Shipley, 2009). As such, I did not integrate critical pedagogy into my teaching practice because my experience recorded in the data (*Sideways*) and the literature (bell hooks, 1989; 1994; Fish, 2010; 2003; Webber, 2008)

indicated that students were resistant to non-traditional forms of teaching. Student resistance was voiced through SETs, and I could not risk having negative SETs.

The geo-political contexts of the Ontario university characterized by an increase in part-time university teaching created a set of institutional conditions that interrupted my ability to integrate a critical pedagogical stance in my teaching practice. The findings in this study prompted me to revisit and revise my philosophy of teaching statement as a set of principles to guide my university teaching practice. When I developed the following set of principles, I was able to settle the dissonance felt between my beliefs and my practice of university teaching.

Principles of Practice

Loughran (2006) and Russell and Loughran (2007) suggest teachers develop principles of practice to guide their practice of university teaching. Russell (2007) further suggests that this is an ongoing process: "calling for continuous and creative attention to the importance of challenging prospective teachers to consider both what they will teach and how they will teach it" (p. 190). Loughran (2006) developed a set of principles of practice to help himself align his intents in teaching with his teaching behaviours. "The principles of practice that underpin our teaching must be clear and explicit not only to ourselves but also to our students if our beliefs and actions are to be more fully aligned in our teaching about teaching" (Loughran, 2006, p. 84).

In 2012, I created a set of principles of practice and shared them with students in the course I was teaching. I wanted to remain authentic to my original beliefs about teaching, so I integrated some of the practices from critical pedagogy into my new principles of practice. I encouraged students to provide feedback about my principles and

how I was applying them in my teaching practice. I made myself vulnerable so I could remain authentic and credible in the eyes of students and colleagues (Brookfield, 2002). Loughran (2006) acknowledged a need for self-study researchers to assume vulnerability as an opening for understanding derived from experience.

Principle of Practice 1: Transparency

I share my perspective of teaching with students, and I am clear about how my beliefs and values influence how I designed the curriculum and the lessons for each course. I declare that I recognize teaching is a political act (Shor, 2006). I hold a Developmental and Social Reform Perspective of teaching grounded in Pratt's (1998) framework of adult learning. I see education as a social movement and opportunity for teachers to act as transformative intellectuals who help students raise their levels of consciousness about their life worlds (McLaren, 2003). I follow in the tradition of Freire's (1970) critical pedagogical process of problematizing the conditions of schooling that marginalize some and privilege others. My responsibility as a university teacher is to present students with a critical pedagogical framework to analyze their schooling experiences and raise understanding of how schooling perpetuates the social order. I do not impose my beliefs about teaching upon students; however, I feel it is my responsibility to present a rigorous and critical pedagogical analysis of the contemporary contexts of schooling.

I make the tacit explicit. Teaching about teaching requires a *meta* awareness of the 'how' of teaching. I model my beliefs about university teaching in the classroom through being explicit about what I am doing and why. I do not expect students to know why I am using specific instructional designs, techniques, strategies, and media. Students

need to work on two levels of cognizance of teaching practice, and I need to support them as they make the connections between the ‘what’ and ‘how’ of teaching. I teach students teaching and learning theory, and I enact what I teach about teaching and learning. I try to make this connection explicit for students. I practice “full disclosure, regularly making public the criteria, expectations, agendas, and assumptions that guide my practice”. (Brookfield, 2006b, p. 8)

Principle of Practice 2: Authenticity and Credibility

I am authentically invested in the teacher/student relationship. For me, pedagogy is a relationship with others that supports them in their learning and development (Kelchtermans & Hamilton, 2004). I am responsive to how students are experiencing the learning environment. I provide students with clearly articulated learning outcomes. I gather formative feedback from learners after every lesson and act upon it. I am more interested in learning than in grades, but I recognize that we exist in an institutional system where grades are necessary. I share autobiographical examples and personal narratives of my teaching and learning experiences to illustrate theories and concepts of teaching. I share my fears and struggles (Brookfield, 2006b).

Principle of Practice 3: Reflexivity

I recognize that teaching is a political act and the practice of my university teaching is connected to particular contexts. To enact my beliefs about university teaching, I must examine the geo-political contexts of my teaching setting and adjust my pedagogical practice to consider these contexts.

I recognize that I must continue to acknowledge how my assumptions, values, and beliefs about teaching influence my university teaching practice. I know that I am not

always cognizant of how my biases impact my teaching and instructional design, and that I must continue to engage in the Self-Study of Teacher Education Practices (S-STEP) to engage in the research/reflection/action process.

A Practical S-STEP Model For Part-Time University Teachers

Here, I offer a model for other part-time university teachers who are interested in S-STEP research as a way to reconcile their beliefs about teaching with their practice of teaching. This model summarizes the research process of this study and lays it out for other teacher/researchers. This is not a prescriptive model, but a framework to guide other part-time university teachers who are searching for a way to enact their own particular pedagogical orientations within the broader institutional constraints of their positions as part-time teachers. I do not claim that this study is generalizable. The model is specific to this study, and is intended to demonstrate the S-STEP process (see Figure 2).

I intend to offer this model as a way for part-time university teachers to reframe their teaching work in the university. There have been a number of studies cited in this dissertation that aim to offer a model for university administrators to re-structure practices around the use of part-time teachers, but I found a lack of literature offering a model for part-time teachers to restructure their pedagogical practice to meet the challenges of their work (e.g. Baron-Nixon, 2007; Biles & Tuckman, 1986; Gappa & Leslie, 1992; Rajagopal, 2002; Puplampu, 2004). I found that the S-STEP model of teacher educator research helped me to see beyond self-as-teacher into the institutional constraints and geo-political contexts that interfered with my ability to enact my beliefs about university teaching.

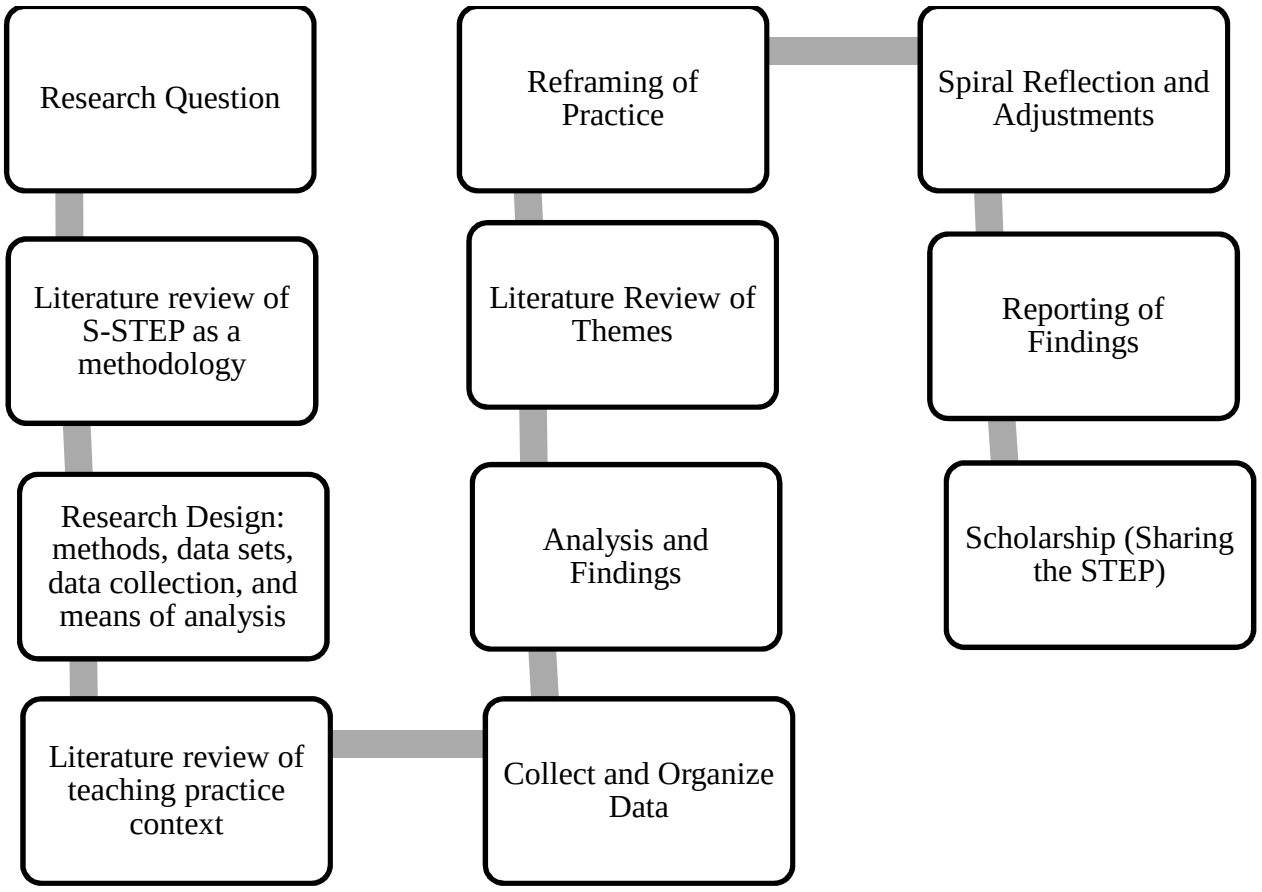
Practical Implications of this Study

This study has practical implications for part-time university teaching that are relevant to and important for part-time university teachers, full-time faculty who work along-side part-time faculty, Department Heads and Deans, Faculty Developers, and members of collective bargaining units for part-time teachers.

To understand the forces that shape teaching practice, teachers as researchers need to contextualize their research within the particular geo-political contexts where they are located and/or situated. The data in this study indicates that research of teaching must include attention to the systemic conditions that influence and impact teaching. It also suggests part-time university teachers must start with a deeper examination of the institutional and political conditions of teaching that influence their ability to enact their beliefs about teaching into their practice of teaching. This examination can be facilitated by self-study.

As Ontario universities become increasingly dependent on part-time teachers to meet decreasing budgets and increasing student enrollments, there must be a corresponding increase in personal and professional support. Part-time teachers need access to professional development, not only to improve their teaching practice and to stay current with the technology of the classrooms they teach in, but also to provide them with knowledge and skills to assist students become more self-reflective and critical learners. Part-time teachers need research support to allow them to build their research portfolios, so they can become better teachers and academics. Part-time teachers also

Figure 2. A practical model for S-Step research.



need protection by an academic freedom policy which enables adoption of a critical pedagogical stance without fear of retribution for their beliefs about critical teaching practices.

The data and analysis revealed that the organizational culture and normalizing curriculum of the university where I worked influenced my teaching practice. Part-time teachers need access to the organizational culture of the department where they teach to understand the expectations of the students and the department, which in turn allows them to align their teaching practices with the broader organizational goals. They need to know how their teaching practice is evaluated, since there are high stakes attached to the student evaluations of teaching (SETs). Access to faculty guidebooks and policies should be forthcoming. Regular meetings with Deans and Department Heads should be part of the part-time university teacher's experience.

This research demonstrates that self-study is a method for self-guided professional development. A practical model of self-study located in each teacher's particular geo-political context would guide an exploration of the connection between their beliefs about and practice of teaching. Data gathered and shared through scholarship would bring experiences closer to problems and, thus, help to answer research questions around the issues facing university teaching while contributing to our understanding university teaching.

Implications for Future Research

The findings in this study opened up a space for future research through a critical pedagogical analysis of my part-time teaching experience in an Ontario university. My review of the literature revealed a paucity of research on the challenges of part-time

teaching in higher education in Canada. Since Rajagopal's (2002) study, there has been no broad study on part-time teaching in Canadian universities. If the current trend to hire part-time faculty continues, there will be a need for research on the challenges of part-time teaching in universities and a respect for the unique contributions of part-time teachers. The lack of literature on part-time university teaching experiences suggests a need to theorize part-time faculty will help to build epistemological foundations for this group of teachers. The contingent of part-time university and college teachers will continue to grow in the current geo-political context of neoliberalism and globalization.

I found that the S-STEP methodology paired with Cole and Knowles (2000) practice of reflexive inquiry and Brookfield's (2002) practice of critical reflection were effective in addressing the research questions and sub-questions for this study. Future self-study research for teacher educators with similar research questions could follow the research design in this study (see Figure 1 in previous section). Teacher educators with questions about the conditions of their teaching contexts and settings could extend the design of this study to examine their own questions around developing and enacting the practice of university teaching.

The findings in this study suggest a need for further research on how to develop a set of principles of practice, as part of the professional development of part-time university teachers. I found that principles of practice were more useful for guiding practice than a philosophy of teaching statement because it was easier for me to implement practical principles than personal philosophy. Future research in university teaching could focus on the effectiveness of this process through self-study. Developing

teachers as self-study researchers would support the generation of phroenetic knowledge and contribute to the professional knowledge of university teaching.

Contributions to the Professional Knowledge of University Teaching

In Chapter One, I ask readers to judge this study by the epistemological, theoretical, and methodological contributions it makes to the professional knowledge of university teaching through asking the following questions:

1. An epistemological reframing of university teaching practice through the completion of this dissertation, and thus, a framework for enacting a self-study of university teaching for part-time teachers in Ontario universities.
2. An original methodological approach to S-STEP research through the methods of Brookfield's (2002) critically reflective practice and Cole and Knowles (2000) reflexive inquiry.
3. A contribution to the professional knowledge of part-time university teaching in Ontario universities within particular temporal geo-political contexts.

Epistemological Contributions of this Study

This research was designed to move away from epistemic knowledge of teaching (knowledge that seems objective and timeless) towards phroenetic knowledge of teaching (knowledge that is derived from particular contexts and settings) (Loughran, 2006). This self-study was specific to the particular contexts of part-time teaching in Ontario universities. Without an analysis of this context in its particular setting, new epistemologies cannot contribute to the professional knowledge of university teaching.

The data in this study shows epistemologies and pedagogies are connected, and must remain connected if teacher educators want to enact their particular beliefs about

university teaching. In Chapter One, I introduced Schon's (1995) definition of epistemology as "what counts as legitimate knowledge and how you know what you claim to know" (p. 27) and his suggestion that we "think about practice as a setting not only for the application of knowledge but for its generation" (p. 29). For Schon, phroenetic knowledge is built from an analysis of the authentic experience of practice.

The epistemological implications gathered from the data analysis and discussion in this study resonates with the literature. Hamilton (1995) stated Freire (1970) saw teaching as a "knowledge-producing process that involves a critical look into a person's experience" (p. 34). Freire called for praxis, the integration of theory and practice with the goal of change (Hamilton, 1995). Zeichner (1995) found he made important changes in his practice "as a result of confronting the gaps between [my] rhetoric and the reality of my teaching" (p. 20). Fenstermacher (1994) states that the "critical objective of the teacher knowledge researcher is not for researchers to know what they know, but for teachers to know what they know" (pp. 50-51). Hamilton (2004) cites the epistemological project of self-study to "show ourselves and others that we know and inherently, that we know what we know" (p. 827).

The epistemological implications of this study must be placed within the ontological assumptions embedded in particular understandings of what it means to be a part-time teacher in an Ontario university. Traditionally, these understandings have emerged from research *on* teachers that has produced ontological knowledge that is outside the margins of part-time teacher experience (Schon, 1995). The findings of this research suggest that including the voices of part-time university teachers will support an epistemological understanding of the challenges they confront. Further, the findings in

this research indicate that the challenges must be placed within their geo-political contexts.

The findings of this study have important implications for an ontological understanding of part-time teaching in an Ontario university. This research contests the ontological assumptions circulating from research methodologies based in separating the research and the practitioner, and supports the epistemological assumptions that inform self-study as a methodology for studying university teaching. The data in this study recognizes that the voice of the part-time teacher contributes to the epistemology of university teaching. Ontological understandings of university teaching must emerge from an understanding derived from research methodologies that bridge the gap between research *on* practice and research *of* practice.

Methodological Contributions of this Study

The data collection process and thematic analysis process for this study were clearly outlined in Chapter Three. Triangulation of the data was extended through multiple data sets of pedagogical artifacts. Detailed matrices to illustrate the data collection and data analysis process were included in the appendices (see Appendix C). In Chapter Four, there were clear and detailed descriptions of how the findings were derived from the data, and in Chapter Five, the discussion connected the findings from the thematic analysis of the data to the research questions for the study. The findings represent multiple practical implications for part-time teachers, full-time faculty, and university administrators in Ontario.

This study provides a practical methodological framework for self-study research of the practice of university teaching (See Figure 1 and Figure 2). The data in this study

indicates that Cole and Knowles' (2000) framework for reflexive inquiry supports a contextual analysis of "knowing set amid a complex array of historical, political, societal, local community, school and personal contexts and circumstances" (p. 1). A contextual analysis brings the research closer to each self-study researcher's practice. The data in this study also indicates that Brookfield's (2002) method of critically reflective practice encourages teachers to engage in a continual spiral of reflection and action to examine the assumptions, values, and beliefs they bring to their teaching practice. This study provides an example of the process of inductive thematic analysis (Creswell, 2005), demonstrating the process of moving the data from the particular (artifacts and data sets) to the general (major themes to address the research questions). Creswell outlines a process of thematic analysis suited to educational research. Thematic analysis prepared the data for examination in relation to the research questions for each study.

Theoretical Contributions of the Study

The literature review for this study revealed that part-time teaching is under-studied and under-theorized in Canadian contexts. Further, the existing research does not include the personalized and contextualized voice of the part-time university teacher. The data and analysis in this study also indicates that part-time university teaching is under-theorized. This study is located within the particular geo-political context of an increasing dependency on part-time university teachers to meet decreasing government funding and increasing student enrollments and operating costs in Ontario universities. The study makes the following theoretical contributions to the professional knowledge of university teaching within this geo-political context.

This study adds to the literature that proposes critical pedagogy is a theoretical framework difficult to operationalize in higher education in general and in the large lecture in particular (Breunig, 2005; Ellsworth, 1989; Gore, 1993, Lee & Johnson Bailey, 2004). The data revealed that the difficulty was connected to my lack of preparation for university teaching in the large class, my lack of perceived academic freedom, and my need to attain positive student evaluations of teaching (SETs) to sustain employment. Therefore, my teaching practice was influenced by my need to retain employment within a context where contract work was the norm. These findings add to the literature on how part-time university teachers experience challenges integrating a critical pedagogical stance in their teaching practice.

The literature on teaching large university classes does not distinguish between part-time university teachers and full-time faculty (Christenson, 2005; Gedalof, 2004). The data and findings in my research contribute to this literature because it includes the voice of a part-time teacher who had particular challenges reconciling her need to attain positive SETs and the gap between her beliefs about teaching and her practice of teaching. In Ontario, class sizes are increasing, a link to the geo-political context of decreasing budgets and increasing expenses of universities. The findings in this study help theorize the challenges of teaching in a large class for part-time teachers.

The analysis of the organization culture and the normalizing curriculum of the university in this study will contribute to literature on part-time university teaching. The findings suggest that part-time teachers need access to the department culture where they teach to recognize the culture of teaching. Without access to the culture of teaching, part-

time teachers have no way to access expectations about teaching and students, and this impacts their teaching practice.

When studies are formalized through conventional academic writing and publishing processes, self-study contributes to the professional knowledge base of the field (Laboskey, 2004). “The purpose or intent of formal self-study is to be made public and presented to a broad audience… Self-study generates knowledge about teacher learning and contributes to the knowledge base of teaching and learning” (Samaras & Freese, 2006, p. 82). Loughran (2006) also determined that research within practice is significant on an institutional level as the study of university teaching extends through program organization and structure to shape teacher education as a whole.

Closing Thoughts

This S-STEP research was not an easy task. Engagement in this self-study required a deep and sustained inquiry into the micro practices of everyday teaching (Loughran, 2006; Russell, 2007). S-STEP research required I open myself to particular vulnerabilities as I examined the assumptions, values, and beliefs that informed my teaching practice within the broader geo-political contexts of part-time teaching in Ontario universities (Brookfield, 2002; Loughran, 2004a). Pinnegar, Hamilton, and Fitzgerald (2010) described this aspect of S-STEP research as:

> Engaging in self-study of practice in order to develop deeper understanding, to work to make certain that what one believes is evident in practice, or to improve practice sounds deceptively easy and while some believe that research directed toward studying one’s own practice is easier than studying the practice and life experience of others, our experience has been that the integrity,

> attention to risks to trustworthiness in design, data collection, data analysis, and data representation are neither straightforward nor simple. (p. 203)

In this S-STEP research I looked beyond the personal into geo-political and institutional contexts that shape my work as a part-time teacher in an Ontario university. I conclude by stating that teaching and research of teaching are not separate endeavours. S-STEP is a conceptual and methodological framework that theorizes this view and can help move research of self-as-teacher beyond self and towards professional knowledge to improve teaching practices in the new millennium of Ontario higher education.

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Appendix A

My Philosophy of Teaching Statement

I believe that good teaching recognizes teaching is a political act that can never be dis-connected from the personal and institutional contexts in which teachers exist. I am concerned with the normalizing curriculum of schooling that, according to critical pedagogues Freire (1970) and Giroux (1981), reinforces social structures by maintaining race, class, and gender constructions through education. My philosophy of teaching draws on the principles of critical pedagogy (Freire, 1970, Giroux, 1981), feminist pedagogy (bell hooks, 1989, 1994, 2003, 2010; Maher & Thompson Tetreault, 1994) and adult education (Brookfield, 1995, 2006; Pratt, 1998, 2001). I agree with Freire (1970), when he posits that we must truly come to know our learners, live in their world and culture, and work with them as co-learners to create knowledge.

My philosophy of teaching begins with the principles of Freirian pedagogical theory. First, I acknowledge there is a normalizing curriculum of schooling that seeks to maintain the social order. To make sense of this process, I encourage students to confront their naïve level of consciousness and begin to question their life worlds through interpretive and critical levels of consciousness. I invite students to look for covert or dubious meanings in their lives, seek out paradoxes, search for monolithic constructions and reproductions, and question the conditions under which they exist (Freire terms this conscientization). Second, I avoid the banking model of teaching, a model where teachers deposit knowledge into student's minds and students accept this knowledge without question. Then, teachers can withdraw this knowledge through examination. Rather, I use my training as an adult educator to diminish the dichotomous teacher

student relationship, supporting a dialogical relationship where teaching and learning are mutual activities. I view myself as “a helper of learning” (Brookfield, 1995, p. 209). In this relationship, I must honour multiple ways of knowing and situated knowledges, while concurrently acting as a resource to support collaborative and constructivist forms of building new knowledge. I teach from Pratt’s (1998) developmental perspective; “to develop particular ways of thinking or problem solving” (p. 46) based on each individual’s previously accumulated knowledge. I agree with Pratt’s constructivist view that “learning is the process of considering new knowledge, skills, or attitudes with existing cognitive structures and revising or replacing those structures” (p. 47). I am also drawn to the concept of the feminist classroom (Maher & Thompson Tetreault, 1994) where all voices are heard, where knowledge is collectively constructed, where the power differential between teacher and student is minimized, and where the particular bias of each individual is examined in relationship to epistemological formation. Therefore, I interpret my role as a teacher in higher education to support learners as they develop new knowledges based on previous experiences or ways of thinking.

Finally, this perspective demands a reflexive process where all underlying assumptions are interrogated, in a continual search to break down the political act of reinforcing the social conditions through teaching. This requires constant attention to curriculum design, assessment and evaluation strategies, and teacher/student interactions. To guide this process, I use Brookfield’s (1995, 2001, 2008) work on becoming a critically reflective teacher and Cole and Knowles work on reflexive inquiry (2000). I maintain a double entry teaching journal; where I record my teaching experiences on one side of a page as they occur in temporality, then return to those entries to make

connections between practice and theoretical frameworks. I collect formative feedback from my learners every lesson and (re) act to this feedback. I study my teaching evaluations to reveal patterns of disparity and parity between my philosophy and my practice. This spiral analysis of my practice supports a level of reflexivity that reveals some of the incongruence between my philosophy of teaching and my practice of teaching.

Appendix B

Disorienting Dilemmas

An Unconscious Life

I lived an unconscious life. Middle class, white, educated, able bodied, heterosexual. All things I considered ‘good, normal, earned’. I had what I had because I did the right things, lived clean, and had been good. I had followed the sure path to middle class existence. I had no critical consciousness. Before taking EDUC 5P28 I had worked as a child care worker, social worker, parenting instructor, community worker. I ran the food bank, the clothing exchange, the Santa’s Helper program, teen parenting support group, first nations parenting group. I actually called it my charity work, assuming an unconscious position of class, of power over.

I was not conscious, I did not know about privilege, marginalization, hegemony, discourse, power, solipsism, and agency. I knew none of this. Unconscious. I assumed I had secured my middle class place because I had done all the right things to get there. No other thoughts.

Then, I took EDUC 5P28. Schism. It was a curriculum course but what I learned was very little about curriculum. It began with Freire’s levels of consciousness as literal, interpretive, and critical, and ending with an analysis of a lived experience using this framework. I learned how to think, analyze, place, locate, destabilize, and move through ways of thinking that took my taken for granted assumptions about the world and my place in it and shook them all around. For me, it is about class, a class analysis at this time, and I learned to move my perspective from looking at to looking through.

Mostly Freirian theory here, but since I had learning some things about power in my first Med course, I could begin to see how the dominant discourses circulating had forms of disciplinary power. I also looked at simulacra and Baudrillard's thoughts on looking through to look at. I learned about how some students/people will resist moving beyond the literal to the critical, and how some students/people hold on to their beliefs, refusing to look inward because that is what works for them. (My body is strong and fit so all bodies should be strong and fit). Solipsism.

I started to be able to see how curriculum is designed and built by some for some. And how implications of otherness mean othered in schooling. I could start to see reproductions vs. destabilizations. I wanted to become a destabilizer because I had inherent (unknown) issues with reproduction. I had enough life experience to know who gets what and when they get it.

I learned some things about pedagogy:

1. How the submit/resubmit process works to support deeper levels of learning and engagement.
2. How student choices about grading gave agency and voice.
3. How I wasn't always right.
4. How unconscious I had been about my place, my identity, and how I got the things I had through privilege – not because I had made the right choices or been 'good'.
5. How knowledge is not mastery – "No one expects you to master these theories in one twelve week course – you are beginners, be patient with yourselves, I have studied this for ten years and still have not mastered this".

6. How physical beauty trumps all – by observing how a student knew how to get what she wanted through smoke and mirrors- and to acknowledge this.

After this course, I couldn't go back. This course was the beginning of my schism but also gave me a framework to look at/look in my world (Zimmet, 1984).

Feminist Pedagogy – No Turning Back

TAing in the first year women's studies course shook up my world. Here I had to confront all of the 'not' normal constructions I had held on to forever. White, woman, middle class, hetero, able bodied, Christian, English speaking. I worked with a black gay man, a white lesbian woman, a punk, a vegan. I had to interpret my notions of normal and try to position myself in a way to help students see how women's studies is a critique of dominant systems of patriarchy, class, and race. NOT equal pay for equal work.

I had to learn way more than students and way faster. Each week I studied, thought, and attended the lectures. As the three waves of feminism emerged, I kept going deeper and deeper into distress. What I was learning was completely unraveling my worldview and my place in it. Not one truth? Multiple ways of knowing? Agency? I was working so hard to keep my analysis ahead of my experience. There was no turning back.

I had to begin with a deep examination of my own assumptions about everything: race, class, gender. This work was sustained over three years as a teaching assistant in this course. I was always searching for 'me' in there. I was afraid that the white, middle class, middle aged, able bodied, heterosexual monster would betray me. It felt very inauthentic. She was in there, living inside my body, while I was trying on the outside to be the right feminist, who was wrestling on the inside with a lifetime of reinforced social constructions about her place in the world. Normal, heteronormativity.

I started to examine my first thoughts on things to deconstruct where those thoughts came from. I drove my family crazy saying: That's racist, sexist, classist. While I was trying to move away from the unconscious being that I was, I alienated friends and family. "Don't ever feel guilty about your privilege" my colleague told me. But, I do feel guilty, or do I feel guilty about how I have 'worn' it or 'used it'. Look at your assumptions!

I learned some things about pedagogy. During these three years I was mentored with weekly meeting, email communications, and one on one support. I learned so much about teaching that contradicted what I thought about teaching. (see Against from Within). Maher and Thompson Tetreault.

1. Authority: teaching doesn't mean you are the author (Foucault)
2. Mastery: I don't have to master; there are multiple ways of knowing
3. Voice: there is not one truth; there are regimes of truth
4. Positionality: who is what

Experiment with:

1. submit and resubmit, iterative writing, mastery of knowledge
2. rotating chair for allowing all students to have voice
3. grading schema for agency
4. participation for quality not quantity
5. deadlines for self-directed learning
6. Examination, how to examine for learning not memory
7. Mentoring: communication and support

During these three years I moved what I knew (epistemology) about teaching into my practice. I knew this was a feminist pedagogy, but I also knew, for me, it was just good teaching. It was the way I wanted to be taught, and how teaching worked for m. This was a significant place to shift knowing and I had the confidence (mentorship) to practice this pedagogy without fear of losing my job. I never considered how imposing a particular pedagogy could be equally problematized.

Sideways

Feeling confident that my particular pedagogy was best and would work across all contexts – I signed up to TA a course that a colleague was teaching. The format was lecture/seminar/presentation. Each student would create a presentation for half the seminar but the first half of the seminar would be an open discussion about the lecture material. I was so excited that this would be a singled gendered class. And it was in a different faculty from Women's Studies. I didn't think it would be too much of a problem to shift my 'new' pedagogy to another place. I didn't make the connection between integrating a feminist pedagogy in a women's studies course (theory to practice) and the problems this might create in a non women's studies course. Even though all of the students were women, they had never been introduced to feminist theory and seemed resistant to my ideas – pre submit/re submit, rotating chair, no one talks a second time until everyone has talked once, honour multiple ways of knowing.

The presentations were mostly mechanical. Teaching to these students meant the Freirian banking model. Lots of lecturing, reading and power points. Questioning meant a few value laden, leading questions that left little room for deepening knowledge, but would see if students got it. There was lots of frantic note taking. And each student would

complete a Peer Review forms on their co students, but we did not teach them how to do a peer review. This failed. Their participation grade was attached to the peer review. Their participation grades depended on: showing up to class and completing the peer review form. I added (after consulting with the professor) a third component of their participation grade I borrowed from my practice. This is where the dilemma began. The other component I added was quality of discussion and contributions to the discussion during both the seminar and the presentation. I told them I would be recording the quality of their responses based in the connections they were making between the readings, the lectures, and their experiences, how the supported their peers by allowing divergent opinions/stances and proposals, by not dominating, by not blocking, and by not judging others statements.

Well, this set off a series of reactions that shocked me. The 'front rowers' screamed and yelled that this was not fair, that they should be allowed to talk as much as they wished, that they know more than some of the other students and so they should be allowed to speak, that if they didn't speak we would hear crickets. I was shocked. I didn't understand that what I was interpreting as arrogant, immature behaviour was really all about getting good grades.

The course was teaching about Piaget (1972) and Vygotsky (1978) and constructivist learning theory. But these students could not see this, they only wanted to reproduce what they thought was good student behaviour and to get good grades. We were also teaching Bronfenbrenner but they could not be meta cognitive enough to see how their behaviours were contradicting these theoretical frameworks. I didn't know how to help them with this meta-analysis. I couldn't help them see the dis-connect. I

questioned my own (abuse of) power as I enforced a particular pedagogical practice in a space that had not been prepared to see it/be open to it. The resistance grew, and the group split into resistors and supporters.

I was not able to practice my espoused philosophy of teaching. This was a huge turning point for me.

There was pouting and tears. I compensated by meeting individually with students but it didn't help. It was a short 5-week course so it was over fast. But I still carry that experience around. It begs for analysis. Why couldn't I practice the pedagogy I espouse?

Fear

The first time I assumed the role of teacher in a university course I felt like I had left my body and abandoned the bumbling idiot who was talking, fumbling with the slides, fiddling about, and almost blind with fear. I had serious issues of impostership (Clance & Imes, 1974). See also Cope Watson and Smith Betts. I had adopted a social construction of the university professor and I did not fit that construction. I know I am a great teacher/an excellent teacher/ but there was a threshold into academia that I didn't think I could cross. But since my goal was really to be a professor and teach, I knew I had to start somewhere. But in a class of 300? Well, it was the only offer on the table. And I knew the course well, I had TA'd it three times. I had a mentor. Someone was willing to help me.

But it was horrible. I really felt disoriented and disembodied. It must have been the worse room on campus, it seats 400, it is all white, it is institutionalized, and there are rows of tables. I could not even see the students in the top row. I didn't know the subject matter well enough.

I hated the feeling of not being able to be the teacher I thought I could be. But each week, I stuck to the slides I had been given by the previous professor and lectured. It didn't feel right, I didn't feel like me, I was performing my notion of the university professor, I was so fearful of failing. If I couldn't do this, what would happen to my goal of becoming a university professor? I was really in a complete state of unrest and disembodiment on that stage. I thought I was horrible. This is where that one course evaluation that says in big letters "You Suck" kills me! I agree! Do I suck? Probably not, but I do think about that one course evaluation all the time.

Appendix C

Data Analysis Tables

Table 6

Descriptions of the Data Sets

Data Sets	Lens	Components of the Data Set
Philosophy of Teaching Statement	Lens of self	Text of Philosophy of Teaching Statement
Reflective Teaching Journals	Lens of self	Reflective Teaching Journal 2008 Reflective Teaching Journal 2011
Student evaluations of teaching	Lens of Students	Qualitative Data from Student evaluations of teaching 2005-2010 Qualitative Data from Student evaluations of teaching 2011
Disorienting Dilemmas	Lens of Self	Text from Disorienting Dilemma # 1: An Unconscious Life Text from Disorienting Dilemma # 2: Feminist Pedagogy: No Turning Back Text from Disorienting Dilemma # 3: Sideways Text from Disorienting Dilemma #4: Fear
Collaborative Work with Colleagues	Lens of Colleagues	Auto Ethnography: Confronting otherness: an e-conversation between doctoral students living with the imposter syndrome Duo Ethnography: Exploring the implicit dynamics of engendered authority: From elementary students to university professors Teaching Observation Text and Transcript of Debrief with colleague
Institutional Policy Documents	Lens of Self	Job Descriptions Contracts of Employment Faculty Handbooks Collective Agreements Performance Evaluations

Table 7

Codes from the lens of self data sets

Lens of Self	Codes	Frequency
Philosophy of teaching statement (# Of citations of codes =31)	Normalizing curriculum	15
	Teaching Practice	10
	Praxis	5
	Interpersonal Skills	1
Disorienting dilemmas in teaching and learning in higher education (# Of citations of codes =73)	Normalizing curriculum	26
	Transformative Learning	11
	Teaching Practice	11
	Consciousness	5
	Academic Rigour	4
	The Imposter Syndrome	4
	Fear	3
	Reframing	2
	Performative Teaching	2
	Voice	1
	Power	1
	Mastery	1
	Formative Feedback	1
	Caring	1
Reflective Teaching Journals 2008 and 2011 (# Of citations of codes = 220)	Teaching Practice	22
	Teaching Assistants	18
	Identity	15
	Fear	15
	Academic Rigour	14
	Normalizing curriculum	12
	Authority	11
	Formative Feedback	8
	Student Engagement	8
	Praxis	6
	Timing and Pace	4
	Use of technology	4
	Teacher confusion	4
	Caring	4

	Class size	3
	Research on teaching	3
	Performative Teaching	3
	Mentorship	2
Policy documents: course syllabi, job description, contracts of employment, faculty handbooks (# Of citations of codes =100)	Rule and Regulations	40
	Teaching Practice	9
	Teacher Knowledge	8
	Normalizing curriculum	8
	Fear	7
	Duty	7
	Interpersonal Skills	6
	Organizational Culture	5
	Financial	5
	Compliance	5

Table 8

Codes from the lens of students' data sets

Lens of Students	Codes	Frequency
Qualitative data from student evaluations of teaching 2005-2010 (# Of citations 215)	Interpersonal Skills	72
	Instructional Design	32
	Caring	21
	Praxis	19
	Student Engagement	14
	Teacher Confused	11
	Teacher Knowledge	10
	Timing and Pace	9
	Teaching Practice	8
	Interactivity	6
	Class size	3
	Formative Feedback	2
Qualitative data from student evaluations of teaching 2011 (# of citations 63)	Interpersonal Skills	25
	Teaching Practice	15
	Instructional Design	9
	Interactivity	4
	Timing and Pace	2
	Teacher Knowledge	1
	Effective Instruction	1

Table 9

Codes from the lens of colleagues' data sets

Lens of Colleagues	Codes	Frequency
Observational reporting from colleague # 1 Auto ethnography with colleague # 2 Duo ethnography with colleague # 3 (# Of citations 245)	Praxis	39
	Student Engagement	27
	Fear	25
	Formative Feedback	17
	Teaching Practice	15
	The Imposter Syndrome	13
	Teaching Environment	11
	Normalizing curriculum	10
	Course Evaluations	10
	Performative Teaching	9
	Class Size	7
	Interactivity	7
	Timing and Pace	6
	Observation	6
	Family	6
	Fellowship	4
	Student Voice	3
	Teacher Knowledge	3
	Interactivity	2
	Identity	2
	Technology	1
	Teaching Assistants	1

Table 10

Representation of Themes through Lens of Self

Lens of Self	Themes	Sub Themes	Examples from Text
Philosophy of Teaching statement (31)	Teaching Persona	Interpersonal Skills	I want to develop a relationship with students
	Application of Teaching Philosophy	Praxis	Use my training as an adult educator Support learners as they develop new knowledge Avoid the banking model Be a helper of learning
	Teaching Practice		Collaborative learning practices Attention to curriculum design and assessment
	Normalizing curriculum		Teaching is a political act Problem posing education Honour multiple knowledge Recognize situated knowledge
Four disorienting dilemmas in teaching and learning in higher education	Normalizing curriculum	Academic Rigour Performative Consciousness	I learned Freire's 3 levels of consciousness I couldn't get them to think critically I was performing what I thought was a professor There was no meaning making it was all literal I thought I had earned my place in the middle class through hard work I wanted them all to see what I see Trying to be the right kind of feminist

	Application of Philosophy	Transformative Reframing	A turning point no going back Moving epistemology to practice I had to learn to think critically State of schism I question my own abuse of power
	Teaching Practice	Knowledge Grading Engagement	I had to learn faster than students How to examine and assess Grading submit and resubmit Was it teaching or transmission
	Sustainability	Imposter Syndrome Identity Student evaluations of teaching	I didn't think of myself as a professor I was in a complete state of disembodiment I was almost blind with fear "You suck" always stays with me
Reflexive Teaching Journal 6 weeks 2008 2011	Normalizing curriculum	Academic Rigour Authority Teaching Assistants Mastery Voice Transmission	How can I make them more critical thinkers How do they interpret my embodiments Teaching is a collaborative act
	Teaching Practice	Engage Pace and Timing	Texting is such a problem I need more learning activities Put the break back in Call it a lesson not a lecture My timing was off, slow down
	Application of Philosophy	Constructivism	Theory to practice …do it Apply your knowledge, don't reproduce Use the instructional techniques

	Sustainability	Fear Imposter Syndrome	I felt the pressure Who am I? On that stage in front of 300 students How does my identity connect to my practice? I will have to pay down the line if I say no There is so much fear in this journal Old, woman, admin assistant
	Institutional	Class Size Environment	The group is so large, I can't hold their engagement I hate this room I can't see the screen 300 is so large
	Teaching Persona	Interpersonal Skills Caring	Students were cheated with the snow days What makes me so conscious about the student teacher relationship Why is collecting formative feedback so important to me
Policy documents: course syllabi, job description, contracts of employment	Institutional	Rules and Regulations Class Size Culture	You do not qualify for any benefits You will get your contract on the first day of class Attend mandatory training Adhere to policies and procedures Comply with university policies Claim all other teaching contracts Preference in hiring FT, PT

Teaching Practice	Knowledge Practice	Requires knowledge of computer applications, collective agreements Inform students of course formats Excellent judgment problem solving and organizational skills Excellent written and oral communication skills PhD preferred Requires 5 years' experience
Teaching Persona	Interpersonal Skills Caring	She is strong and warm We are fortunate to have her I welcome you as an UG course instructor
Sustainability	Fear	Contract is conditional on performance Allow students to take exception to your views Rate of pay is for teaching hours only Contract may be cancelled This contract is not part of the CBA Meets all deadlines You do not have intellectual property You must back up your course or pay 500.00

	Normalizing curriculum	Rigour Compliance	Judged by means of appropriate academic criteria Contact the ‘girls’ in the office Evaluate in a fair and reasonable matter Refrain from differential treatment due to race, class, or gender Do not use racist, sexist or ageist language What you see is how you look

Table 11

Representation of Themes through Lens of Students

Lens of Students	Themes	Sub Themes	Examples from texts
Qualitative data from student evaluations of teaching	Teaching Persona	Interpersonal Skills Caring	Nice, caring, approachable, fun, interesting, available, friendly, encouraging, boring, mediocre
2005-2010	Teaching Practice	Engaging Confusion Design	Engaged, Interactive She is confused, it is confusing, Too much reading Encouraged Kept my interest Engaging
	Application of Philosophy	Praxis Design Timing	Case studies good Too much reading Cards are good / or cards are bad Good interactivity Theory to practice model Text is helpful Good reviews and overviews Not organized Lack of planning Too much overlap with PYCH and CHYS Rushed not paced well Too fast Too slow Grading too vague
	Institution	Class Size	Can't hear Too Large for Group Work Need smaller class for this
Qualitative data from student evaluations of teaching	Teaching Persona	Interpersonal Skills Caring	Fun, enthusiastic, enjoyable Made learning fun and easy Great teaching style

2011	Teaching Practice	Engagement Design Timing Knowledge	Better paced Overlap with CHYS Learned all this in PSYC Interesting Readings Flashcards creative, unique and helpful Loved the cards Think piece interesting Very updated on times and knowledgeable
	Application	Praxis Design	Great lady but did not have much control over the lecture Activities wasted time in class Much more content that was applicable Practical application was useful and important Self-reflection and encouragement for critique Teaching style helped solidify theories

Table 12

Representation of Themes through Lens of Colleagues

Lens of Colleagues	Themes	Sub Themes	Examples from Texts
Observational reporting from colleague # 1 Auto ethnography with colleague # 2 Duo ethnography with colleague # 3	Teaching Persona	Identity Imposter	Weird expectation for professors to be entertainers Still known as the girl who sells gym memberships Conflicting role of being a wife, mother, daughter Juggling multiple identities You have to be authentic
	Application	Praxis Design	Sharing of work through colleagues You talk to students in the front and the back row Working and moving towards a shared goal Sharing the learning objectives
	Teaching Practice	Knowledge Design Skills	Thanked your students Formative feedback is helpful I always do a review based on formative feedback Video clips they like that
	Sustainability	Imposter Performative Fear	I need course evaluation therapy The course evaluations made me grumpy Wrapped up in my persona is fear because I want to keep working They want content and to know what is on the exam Fear Fear Fear I am afraid Possibility of being uncovered as a fraud an imposter

Normalizing curriculum	Culture	The fear influences who I am in the classroom Perception of self deficit Old norms I was afraid to change the slides from the previous professor They don't see it they are not meta I have learned more from observation I have years of experience teaching I don't know how to be in this place
Institutional	Technology Space	Technology: I cannot see the screen Physical space is important to me We need a break 90 minutes is too long to lecture The barriers in the room are challenging to my pedagogy I want to move around to get to students